

1850

THE
ENGLISH AND NATIVE CALENDARS
 FOR 1850
 WITH THE GARDENERS CALENDAR
 FOR BOMBAY THE DECCAN
 MADRAS, AND BANGALORE

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PART I

A POPULAR CALENDAR

CALENDAR AND ALMANAC

The word **CALENDAR** (which is sometimes spelt *Kalendar*) is properly a register of times or dates; but which appellation it was used by the Romans, as the word *Almanach* was by the Germans and our latest forefathers.

Calendar as some state, is derived from the Latin *calendarium*, which was the account-book kept by the Roman senators, of the money which they lent out upon interest, and which they were in the habit of calling in, or claiming, on the 1st day or first day of each month. But it is more probable that the words *Calendar* and *calendarium* are both to be traced to the ancient Roman custom of publicly proclaiming or calling the infant and other periods of each month, on the appearance of every new moon. This practice continued until the year 450, after the building of Rome, when Julius Cæsar, the *Autile* or chief magistrate ordered the *Fasti* or *Calendar* to be affixed upon all the places of public resort, in order that the dates of the approaching festivals might be more generally and exactly known. In fact, these public notices or registers of coming events, were called *Fasti Calendarie*.

The etymology or derivation, of **ALMANACH** has been much disputed; many writers derive it from the Arabic words *Al* the and *Al* rock went upon a lunar circle; others, from the Hebrew *al* and *man* whilst Dr Johnson says that the Greek word *man* pronounced means a month; enters into his composition. The explanation given by the celebrated antiquarian Vossius, of the origin and use of this word, seems worthy of notice. He says that Roman senators used to carry on certain square sticks, about a foot in length the course of the months of the whole year whereby they could readily tell when the new moons, full moons, and eclipses, should happen as also their festival-days; and such a carved stick they called an *Almanach*; that is to say (*Al*—manach); to wit, the record or observation of all the moons; and hence is derived the name of *Almanach*.—An instance of this kind, of a very ancient date, is to be seen in St. John's College, Cambridge; and there are still to be met in the midland counties, several remains of these.

YEAR

The word **YEAR** is purely Saxon and is supposed to be derived from *we*; while others deduce both words from the Greek *en* or Latin *en* (spring) because many of the *Analoma* were in the habit of dating the commencement of the year from spring. In the Hebrew, Greek, and Latin languages, the word *year* is expressive of a *year* or *circle* (the Egyptians also represented it by a snake placed in a circular position, with its tail in its mouth; whence perhaps, the name of the *Zodiac* or that imaginary circle which is made by the sun in the heavens during the twelve months).

The time in which the sun performs his journey through the twelve signs of the *Zodiac*, comprehends 365 days, 5 hours, 48 minutes, and 45 seconds; and is therefore styled the *SOLAR*, *TRUTHFUL*, or *TRUTHFUL* Year.

The **SOLAR**, or **TRUTHFUL** Year is the time which elapses from the sun's passage from any particular fixed star until it returns to it again; and is just twenty minutes and twenty-six seconds longer than the *Natural* or *Solar* Year.

The LUNAR YEAR consists of Twelve Lunar Months, or that period during which the moon passes twelve times through its various phases, or changes.

The CALENDAR is CIVIL, Year is its unit, and established by law contains 365 days, during which seasons pass; but in each fourth year an *intercalary* or additional day is inserted, in order to make up the number 366, such additional day being considered equivalent to the time lost by not counting the five hours and forty nine minutes at the end of each of the four years, from one EPOCHICAL, or LEAP Year to another. The word *Leap* sufficiently explains the act of passing over the hours in question. This plan was invented by Julius Cæsar or by Sosigenes, the Egyptian mathematician, who assisted him in rectifying the Calendar. The additional or *intercalary day* is with us always placed in the month of February, which, consequently leap year, contains 366 days; the usual number being 365. Cæsar placed it in the month of March, by reckoning the 6th day of the Calendar of that month twice over, hence the term *Bisextile*, from that word *bis* (twice) and *sex* (six),—or *sextile* (sixth day). Had, by the Gregorian alteration, the fourth year coming at the close of a century, be not a leap year unless the number of hundreds be a multiple of four. Then 1600 was a leap year 1700 and 1800 were not, 2000 will be.

The reckoning of time by the course of the sun, or moon, was attempted in various ways by different ancient nations, but they finding that their minor divisions of time did not correspond with the course in question, endeavored to prevent confusion by ordaining a certain number of days to be *intercalated*, or inserted, out of the common order, so as to preserve the equation of time. The Egyptian Year (as used by Ptolemy) consisted of 360 days, which were divided into twelve months of thirty days each, beside five *intercalary days* at the end. The Egyptian Calendar, or Natural Year was computed from one heliacal rising of the star Sothis, or *Pearls*, unto the next.

By the regulation of Solon, the ancient Greek year was lunar and consisted of twelve months, each containing thirty and twenty-nine days alternately and in every revolution of thirteen years, the third, fifth, eleventh, eleventh, and nineteenth, had an *intercalary month* in order to keep the New and Full moons to the seasons of the year.

The ancient Jewish year was the same as the Greek one, only that it was made to agree with the solar year by adding eleven and sometimes twelve days, at the end, or an *intercalary month* when necessary. The modern Jew at year consists of twelve lunar months generally, but sometimes of thirteen; that is when an *intercalary month* is inserted.

The Turk at year consists of twelve lunar months of thirty and twenty-nine days, alternately; sometimes of thirteen.

The ancient Roman year as settled by Romulus, was lunar, but comprised only ten months, which were irregular, and comprehended 304 days in all, being a number 374 days short of the true lunar year and sixty-one days of the solar. Romulus added the requisite number of days at the end of the year. Numa Pompilius added two months, making the year consist of 354 days, thereby exceeding the lunar year by one day, but being short of the solar one by ten days. Julius Cæsar, during his third consulship, and while he was Pontifex Maximus, or high priest of Rome, reformed the calendar by reuniting the months according to their present measure, and adding an *intercalary day* every fourth year to the month of February, long he being assassinated before his plan could be fully brought his operation, the emperor Augustus perfected and established what his Almoner had begun. The Julian year which consisted of 365 days and 6 hours, was however still incorrect, for it was found to be too long by about eleven minutes, which in 121 years would be equal to one day—consequently there was a further reformation of the calendar by Pope Gregory in the year 1582. He cut off eleven days, by making the fourth of October the fifteenth. This alteration of the style was gradually adopted in the several countries of the European continent, but in Russia, in consequence of the slow cautious, and in the confusion of the East, the old style is still preserved.

The Parliament of England adopted the Gregorian plan, in 1752, by enacting that eleven days should be omitted that year: all dates, therefore, previous to 1752, are said to be according to the Old Style; whilst those since that period, are deemed to be according to the New Style. In 1600 which was properly a *bisextile* or leap year the *intercalary day* was omitted; hence, the difference between the Old and New Style is now twelve days. The Gregorian regulation does not absolutely preclude all error in future, but that is likely to be as trifling as not to require particular attention.

The beginning of the year has by no means been the same in different ages and countries. The Christians, the Egyptians, and the Jews, in all civil affairs, began it at the vernal equinox. The ecclesiastical year among the Jews, the common year of the Persians, and of the Romans under Romulus, commenced in the spring (a mode still followed in many of the Italian States). Both the ecclesiastical, as well as the common style were such the corresponding date in some of the States of Greece. The Roman year from the time of Numa, began on the calends of January; the Arabs and Turks compute from the 16th of July. The Christian clergy formerly commenced the

year on the 25th of March* a method observed in Great Britain, generally in civil affairs, until 1752 from which period our civil year has begun on the 1st of January except in some few cases, in which it still continues on the Day of Assumption, or the 25th of March. In Scotland, the year was, by a proclamation, bearing date as early as the 15th of November 1580, ordered thenceforth to commence in that Kingdom, on the 1st of January instead of the 25th of March.

The English Church, still, in her solemn services, renews the year on the *first Sunday in Advent*, which is always that next to, or on, *St. Andrew's Day*.

Our ancestors, after the establishment of Christianity usually began their year at Christmas, and reckoned the commencement of their era from the incarnation, or birth of Christ. William the Conqueror however introduced the method of antedating the first year of his own reign for the Christian era. At subsequent periods, the English continued in the ancient customs but all these Proclamations, Patents, Charters, and Acts of Parliament, have continued to be dated from the commencement of the reign of the respective sovereigns, with the addition of the words, and in the year of our Lord, &c.

The Russian government did not adopt the Christian era until the time of Peter in 1719. Their previous practice had been to reckon from the world's age, or the year of the creation.

MONTHS

The division of the year appears to have been used before the flood † and as it was naturally formed by the revolutions of the Moon the names of all nations were originally *lunar*—that is, from one New Moon to another. In a more enlightened period, the revolutions of the Moon were compared with those of the Sun and the limits of the Months, as the component parts of a Year were fixed with greater precision. The Romans divided each month into *calends, Nones, and Ides*. The *calends* were the first day of the month the *Nones* were the third and the *Ides* the 15th of March, May, July and October. In the other months, the *Nones* fell on the 13th, and the *Ides* on the 15th. The days of each month according to this form, were reckoned backwards thus, the 14th of October was called the 15th *die before the calends of November* &c.—which method of reckoning we shall further explain on a future occasion.

In the year 1753, the French Government had a new Calendar constructed, in which they adopted the following beautiful combinations for each month—

	French Months.	Significations.	Eng. Months.
Autumn	1. Vendémiaire	Vernal Month, from	Sept. 22
	2. Brumaire	Foggy Month	Oct. 22
	3. Frimaire	Frosty or Hoary Month	Nov. 21
Winter	4. Nivose	Snowy Month	Dec. 21
	5. Pluviose	Rainy Month	Jan. 20
	6. Ventose	Windy Month	Feb. 19
Spring	7. Germinal	Springing or Budding Month.	Mar. 21
	8. Floréal	Flowering Month	April 20
	9. Prairial	Hay Harvest Month	May 20
Summer	10. Messidor	Corn Harvest Month	June 19
	11. Thermidor	Heat Month	July 19
	12. Fructidor	Fruit Month	Aug. 19

This new Calendar which after all was only a plagiarism or copy of one used in Holland from time immemorial, like many of the absurd institutions which spring from the French Revolution, was laid aside in a few years, from the circumstance of its utter unsuitableness for the seasons, even as they occur in the several provinces of France itself—how much less applicable, therefore, must they have been to other countries, where the climates and seasons vary so much from each other! A Calendar to be worthy of universal adoption, must be capable of universal application, not to that of the French philosophers, which, independently of its dissimilarity with those of all civilized nations, had not even the merit of indicating those very seasons from which it professed to derive its character. The late Mr. Ollivier ridiculed this new tangled method of reckoning time by the following satirical, but happy translation of the *Republican months and seasons*—

Autumn	Whewy mowwy mowwy	Spring	Shewwy shewwy shewwy
Winter	Slippy drippy slippy	Summer	Hoopy troopy poopy

* The Church of Rome dated from the Sunday surrounding the full moon which occurred next after the vernal equinox, as if the full moon happened on a Sunday the new year commenced on that day.

† Now, as we had it recorded in the Bible, reckoned by months of 30 days each; and from this mode of computing the year it is supposed to have been adopted by the Chaldeans, Egyptians, and other Oriental nations.

WEEKS.

It is probable that this measure of time has arisen in the East from the earliest ages; but the Greeks certainly never used such a mode of division. They divided each month of thirty days into three Decads, or equal portions of ten days each. Thus the 10th day of the month was the 10th day of the first Decade, the 15th was the 5th of the second Decade, and the 25th of the third Decade. This division was adopted by the French in their Revolutionary Calendar in order to get rid of the Sabbath day.

The Jews have ever marked their time by weeks, according to the command given by God himself for labouring during only six days of each week, and resting on the seventh, which was consequently not spent, or consecrated, to the service of their Creator;—may they not only have followed the seventh day, or SABBATH, which formed a portion of their week of days, but they had, also, their weeks of years, which consisted of seven years; and their Jubilees, or rejoicing periods, which were celebrated by many acts of justice, forgiveness, and restitution, at the end of every sort of seven times seven years. The Hebrews, the Assyrians, Egyptians, Arabians, and Persians, all had this custom of reckoning by weeks. The origin of computation by weeks has been voluminously discussed by some authors, who say that the four quarters or intervals of the Moon (the phases, or changes, of which are about seven days distant) originally gave occasion to this mode of division. But it seems more reasonable to conclude that it arose from the traditional account of the first seven days of the world's existence.

Although each lunar month contains four weeks, or four seventh, the solar month, or that regulated by the passage of the Sun through each of the twelve signs of the Zodiac, generally contains two or three days more; consequently as we have twelve solar months in each year, we have fifty-two weeks and one day over instead of forty-eight weeks, which would be the exact number were our year regulated merely by the revolutions or changes of the Moon.

The word WEEK is of Saxon origin, and signifies a *seventhsel* *weke*, generally (having nearly the same meaning as *wey*, which is measured by successive days, although now expressive only of the space of seven days.

DAYS.

THE word DAY is derived from, or synonymous with, the Saxon *day*; and the Saxons are supposed to have had it from the same source as the Romans word *Dies* (a day) which in its turn is said to be derived from *Diu*, or *Uede*, by which name the Romans called the planets.

The word DAY in its strict sense, signifies that portion of time during which we receive the light of the sun; and, more properly speaking, it includes the night also; and is that space of time during which the Sun appears to us to make one revolution round the Earth.—to speak with astronomical precision, it is that space of time in which the Earth makes one revolution round its own axis, during its annual or yearly progress round the Sun.

In different nations and ages the modes of reckoning the beginning of the day have been various. According to the computation of the ancient Egyptians, Babylonians, Persians, and the inhabitants of Hindostan, the day commenced at the rising of the sun; with the modern Greeks it is the same. The Athenians, and other ancient inhabitants of Greece, as well as the ancient Greeks, began their account of which mode is still followed by the Jews, the Austrians, the Bohemians, the Russians, the Italians, and the Chinese. The ancient inhabitants of Italy computed their day from midnight; which mode is now in common use with us and all other European nations, with the above exceptions. The Mahomedans calculate from one twilight to another. The ancient Egyptians dated from noon, which mode is at this day and has always been, followed by astronomers, because that instant of time can be ascertained with greater precision than any other.

The Romans gave to each of the seven days of their week the name of one of the heavenly bodies; thus *Dies Solis*, signifies the day of the sun (*Sunday*); *Dies Lunæ*, the day of the moon (*Monday*); *Dies Martis*, the day of Mars (*Tuesday*); *Dies Mercurii*, the day of Mercury (*Wednesday*); *Dies Jovis*, the day of Jupiter (*Thursday*); *Dies Veneris*, the day of Venus (*Friday*); and *Dies Saturni*, the day of Saturn (*Saturday*).—From this source the English language has received Sunday, Monday and Saturday by translation; but Tuesday, Wednesday, Thursday and Friday, were derived from the ancient Saxon and Danish words, *Týson* *Wæces*, *TWON*, and *FRETA*, or *FRIDAY*.—In all Parliamentary Bills, acts, journals, and other documents, the Roman names of the days of the week have at all times been used.

CHRISTIAN FESTIVALS AND FASTS

JANUARY

1. **CIRCUMCISION**.—This festival was originally called the *Circus* of Christmas, and the first mention found of it is in the year 497. It was instituted by the Church, in commemoration the ceremony under the Jewish law, in which Christ submitted, on the eighth day of the nativity; and was introduced into the Liturgy of the Church of England, in 1548.

6. **EPIPHANY**.—The word Epiphany signifies *APPEARANCE* or *MANIFESTATION*. This festival is kept in commemoration of the "Manifestation" of the Saviour of mankind to the Gentiles, and appears to have been first observed, as a separate feast, in the year 513. The primitive Christians celebrated the Feast of Nativity for twelve days, observing the first and last with the greatest solemnity. From the circumstance of this festival being twelve days after Christmas, it is vulgarly called "Twelfth day."

7. **FLOWER MONDAY**.—Is the first Monday after the Epiphany, and received this appellation from its having been used upon by our forefathers on that period when they returned to the duties of agriculture after the festivities of Christmas.

13. **HILARY**.—St. Hilary was a pious father of the Christian Church. He was a native and afterwards Bishop of Poitiers. He was initiated by the Emperor Constantine to Martyrdom in 356, and died at Poitiers in 366.

17. **ASHWED**.—Observed in Italy and Spain as a particular festival. St. Anthony is the patron saint of tailors.

18. **PRIMA**.—In 713 St. Prima was beheaded by order of the Emperor Charlemagne, after having been in vain hurried to make her abjuration Christianly.

26. **PALM**.—St. Palmon was the nineteenth bishop of Rome. He was chosen to that office in the year 341 and after being bishop thirteen years, suffered martyrdom in the Persecution of St. Valentinus. St. Palmon was St. Diocypius and other preachers (see Gaul) to propagate the Christian doctrine.

27. **AGNES**.—St. Agnes was a young Virgin and nun, who suffered martyrdom in the reign of Decianus 303. In several parts of England, females are accustomed to meet together on St. Agnes's Eve to perform certain ceremonies, by which it is imagined they will be enabled to dream of their future husbands.

29. **QUADRAGESIMA OF ST. PETER**.—The title conveys its own explanation.

3^d. **SEPTAGESIMA & SEXAGESIMA**.—Septagesima Sunday is a Sunday dependent upon Lent, so that station is upon Lent. It is to be considered as the preparation for the fast of Lent. Its observance was instituted by Pope Gregory the Great. The name of the first Sunday in Lent having been appropriated by the apostles of Quadragesima, and the three weeks preceding having been appropriated to the gradual introduction of the Lent Fast, the three Sundays of these weeks were called by names significant of their situation, and reckoning by weeks (weeks), the Sunday preceding Quadragesima received its present title of Quadragesima, the second Sexagesima, and the third Septagesima.

30. **KING CHILDE AND THE FIRST'S MARTYRDOM**.—The death of Charles I. is celebrated as a fast of the Church of England to perpetuate a remembrance of the betraying of and execution, suffered in the House of Commons by "Charles the Martyr." Kept as a holiday in several of the public offices in England.

FEBRUARY

1. **PURIFICATION**.—This day is kept in the Reformed Church as a solemn festival, in memory of the purification of the Virgin Mary who submitted to the impurity of the law under which she lived, and presented the infant Jesus to the temple. The festival was celebrated in the Christian Churches with an abundance of light, and was originally called "Candlemas Day" as well as the Day of Purification. The practice of lighting the Churches has been discontinued in England since the second year of Edward the VI. In the Roman Church the original names and all its attendant ceremonies, are still retained.

2. **CANDLEMAS DAY**.—A festival of the Roman Church, and a holiday in that of England. It commemorates the purification of the Virgin Mary in the temple, 40 days after the birth of the Saviour. There is an ancient superstitious notion, universal in Europe, that if Candlemas be a cloudy day the winter is not half finished. The Germans say.—The badger peeps out of his hole on Candlemas day and if he finds snow he walks abroad. If he sees the sun shining, he drives back again into his hole. It is an ancient custom in Scotland for children on this day to gather presents of money to their mothers, and to enjoy it as a holiday.

2. **St. Blaise.**—The patron saint of the wool-combing craft, but upon what ground we are not acquainted—or how he came into the calendar of the Church of England. At Hereford, there is still a procession of the wool made every seventh year upon this day.

3. **St. Agatha.**—A female martyr was put to death by the order of Decius, in 301. Her memory is superstitiously celebrated in Italy.

12. **SHROVE TUESDAY.**—After the people had made the confession required of this season, by the discipline of the ancient Church, they were permitted as frolics in festive amusements, although not allowed to partake of any repast beyond the usual substitutes for flesh and hence were themselves, yet preserved, of eating pancakes and fritters at Shrove-tide. On these days of authorized indulgence the most wanton recreations were tolerated, provided a due regard was paid to the abstinences commanded by the Church; and from this origin sprang the Frolick carnival. From the loose notions of the age in which the carnival originated, are also to be traced the nearly exploded diversions of cock-fighting and cock-drawing.

13. **ASH WEDNESDAY.**—The primitive Christians did not commence their Lent until the Sunday now called the first in Lent. Pope Felix III., in the year 497 first added the four days preceding the old Lent Sunday to complete the number of fasting days to forty. Gregory the Great introduced the sprinkling of ashes on the first of the four additional days, which give it the name of **DRUM CHURCH** or **ASH WEDNESDAY**. At the Reformation, this practice was abolished, "as being a mere shadow or vain show."

14. **St. VALENTINE.**—The practice of "choosing a Valentine" as it is called on this day, is too well known to need explanation. The origin of this custom has been much controverted, it is undeniably of very ancient date. Valentine was a presbyter of the Church who suffered martyrdom under Maximian II. at Rome A. D. 276. At Rome, patron saints are chosen on this day.

17. **Q. PURIFICATION OF MARY SHROVE OR LENT.**—Herbert, King of Kent, first appointed the fast of Lent in England, in the year 541. Subsequent generations marked its observance between the various feasts. We had fresh to have been early prohibited during Lent, though Henry VIII. published a proclamation, in 1543, allowing the use of warm meats, which continued in force until by proclamation of James I. in 1610 and 1612 and by Charles I., in 1627 and 1641. Such was again wholly forbidden.

18. **St. MATHIAS THE APOSTLE.**—A festival of the Church of England. St. Matthias was chosen by lot after the crucifixion, to be the place of the traitor Judas.

EMBER DAYS.—After the first Sunday in Lent, the Wednesday Friday and Saturday are Ember Days, and the week in which they occur is called Ember Week. On Ember Days our forefathers ate no bread but what was baked in a staple and primitive fashion, under hot ashes hence the name. The other Ember Days of the year are the Wednesdays, Fridays, and Saturdays, after the Feast of Pentecost, Holyrood Day (Sept. 14) and St. Luke's Day (Oct. 18).

MARCH.

1. **St. DAVID'S DAY.**—St. David, the patron Saint of Walesmen, was Archbishop of Menevia. He was a man of considerable learning, and was reputed to possess the power of performing miracles. He died in 546 and was buried in the church of St. Andrew, but his remains were afterwards removed to Glanestonbury Abbey. On this day Walesmen wear a lock in their hats, a practice supposed to have originated from their countrymen, in a great battle with the Saxons, fought in the adjacent of a lock field, having adopted that feather-shaped vegetable as a military mark of distinction, by which they might distinguish each other from the enemy during the battle.

3. **MID-LENT BRIDAY.**—This day received the appellation because it is the middle Sunday between Quadragesima and Easter Sunday. It is by some called the Mocking Sunday, a term as proofs of the ancient usage of ribbing the Mother or Cathedral Churches, of the several dioceses, whose voluntary offerings were made, which are now called Easter Offerings.

17. **St. PATRICK'S DAY.**—A grand festival of the Church of Rome, and on which every true Irishman considers it his bounden duty to make himself as happy as a Welshman does on the first of March. The Irish venerate St. Patrick as the introducer of Christianity into Ireland. He is supposed to have been a Scotchman by birth. The shamrock, a species of three-leaved grass, is generally worn by the Irish on this day. The fable that borrowed upon it is said to have arisen from the saint having used it as an instrument for explaining the doctrine of the Trinity.

18. **PALM SUNDAY.**—Palm Sunday is the Sunday preceding Easter, or the last Sunday in Lent. In the ancient Church, Palm Sunday with the whole of the week which it commences, was held in strict devotion, and observed with greater rigour as to fasting and mortification, than any other part of the Lent season. The festival commemorates our Saviour's triumphant entry into Jerusalem, when branches of palm were spread before him.

26. **THE ASSUMPTION OF OUR LADY**.—This day is more familiarly known in England as *Lady-day*. It is kept as a festival in the English church, in commemoration of the assumption of Christ. In England it is not of the quarter days, on which court and other dues become payable. The other quarter days are, *Michaelmas-day* (Sept. 29), *Michaelmas day* (Sept. 29), and *Christmas-day* (Dec. 25).

27. **MATHEW THURSDAY**.—Edward III., in the year 1344, appears to have been the first English monarch who introduced into that country the practice of fasting, cloathing, and distributing money to, indigent persons on *Maundy Thursday*. The custom has continued without interruption to the present period; and yearly on this day the Lord Abbot or in his absence the sub-abbot attends for that purpose, in Whitehall Chapel.

28. **GOOD FRIDAY**.—From the earliest records of Christianity this day has been held as a solemn fast, in remembrance of the Crucifixion. Its application of Goven, appears to be peculiar to the Church of England. Our Saxon forefathers denominated it *Long Friday* from the length of the offices and fastings on that day.

29. **EASTER SUNDAY**.—Is a memorable festival, held in commemoration of the Resurrection, and being the most important and most ancient in observance, governs the whole of the other movable feasts throughout the year.

A P R I L

1. **ALL FOLK'S DAY**.—This is a holiday the origin of which cannot be traced; unless it be a translation upon All Saints Day (see November 11).

4. **ANSELME**.—St. Anselme was born about the year 540. He was son of the prefect of Gaul, and received his education in his father's palace. He composed the hymn of Te Deum, so well known in our Church, and he converted and baptised St. Augustine.

7. **LOW SUNDAY**.—As termed from the church service being somewhat abridged or lowered from the preceding Sunday.

* Nearly the whole of the movable feasts and holy-days of the church are determined by *Easter Day*, which is itself movable according to the following canonical regulation, viz. *Easter Sunday* always falls upon the first Sunday after the first full moon after the first day of March. If the first full moon happens on a Sunday, then the following Sunday is *Easter Sunday*. The first of these movable feasts in the year is *Septuagesima Sunday*, and it takes place nine Sundays before *Easter*.

23. **BATTLÉ CRANFELD**.—Edward III. at the battle of Cratich, in the year 1346, joined to England's then supreme principal monarch, St. Edward the Confessor the name of St. George, both of whom he earnestly invoked to aid his arms. The next year the Order of the Garter was established, dedicated to St. George, and the saint himself has, from that period, been considered as protector of England.

25. **ST. MARK THE EVANGELIST**.—His gospel was written in the year 52. The order of Knights at Venice taking his name was instituted in the year 1327. The custom of stiring and watching in the church porch on the eve of St. Mark, to see the ghosts of those who should die in the following year, was kept up in some northern counties till very lately.

M A Y

1. **PHILIP AND JAMES**.—Philip was born in Bethsaida; he was one of the first disciples, and an apostle. James the less, called also the Just, was the son of Joseph the carpenter by a former wife, prior to his upward with the Virgin Mary. St. Philip was stoned to death, and St. James thrown from a high place and killed by falling on a faller's staff.

[This day is more familiarly known as *May-day*. It has been celebrated from the earliest ages as a kind of Nature's birth-day, and notwithstanding the havoc which the march of science and the schoolmaster have made with the good old customs of our forefathers, it is probable that *May-day* will long continue to hold upon human affections. *May-day* can hardly be said to be known in great cities. It is in the green fields, amid the song of birds and budding of flowers, that Nature must be worshipped on a morn of May. We read of Henry VIII. and Queen Catherine riding to Blenheim's Hill to meet the Lord Mayor of London, the Aldermen and Citizens, going a-Maying; but all that *May Day* is now known by in London is the Jack-in-the-green vagaries of young idlers' sweeps.]

1. **INVENTION OF THE CROSS**.—Commonly known as *Good day*, a festival of the Romish Church, in commemoration of the supposed discovery by Helena, mother of Constantine the Great, of the Cross upon which Christ suffered. St. Basil, in his epistle to Severus, relates that though ships

were absent daily out of from 8, and given in devout persons, yet the moral good did not thereby diminish.

5. **ROGATION SUNDAY.**—Rogation Sunday preceded and retains its title from the Monday, Tuesday and Wednesday immediately following it, which are called **ROGATION DAYS**, derived from the Latin *rogare*, to beseech. The earliest Christians appropriated extraordinary prayer and supplication for these three days a preparation for the solemn observance of our Saviour's Ascension, on the day next succeeding to them, denominated Holy Thursday or Ascension Day. The whole week, in which these days happen, is styled Rogation week, and in some parts it is still known by the other names of Crop Week, Green Week, and Gang or Procession Week. The perambulations of parishes are made in this week.

6. **ASCENSION DAY OR HOLY TRINITY.**—Is the day on which the Church celebrates the Ascension of our Saviour—the fortieth day after his resurrection from the dead.

10. **PENTECOST OR WHITSUNDAY.**—The seventh Sunday after Easter-day. It was on the feast of Pentecost (a great feast of the Jews) that the Holy Ghost miraculously descended on the Apostles. This and the two following days comprise Whitsun-tide, and in many parts of England is a time for living services. It is named *Whit*, signifying White Sunday because on this day the Catechumens appeared in the sacred church in white garments.

11. **TRINITY SUNDAY.**—Trinity Sunday is a festival observed by the Latin and Protestant Churches on the Sunday next following Pentecost, or Whitsun-tide, of which, originally it was merely an octave.

12. **VERULAM HOLIDAY.**—born on this day 678 at Yarrow in Northumberland. He was a man of great learning and piety. In King Alfred's version, Bede is styled *Mam-Fryd*, because it was his compulsion every day to stir the negligent ones.

13. **REVELATION OF KING CHARLES II.**—A form of prayer is given in the service of the Church of England to be read on this day (as the day itself has lost much of the veneration that was formerly attached to it). Thirty or forty years ago, it was pretty generally observed throughout England as a holiday, especially in rural districts, the country people wearing a plain, or gilded calico coat and oak-apple in their hats.

14. **CORPUS CHRISTI.**—A festival of the British Church held on the Thursday after Trinity Sunday. In theology, as the name indicates, the doctrine of the transubstantiation, and is observed in Catholic countries with considerable ceremony.

JUNE

1. **NICHOLAS.**—Brought to death with loaded phalarope on account of his religion, in the reign of Diocletian.

2. **St. BONIFACE.**—In 754, St. Boniface was created Bishop of Mainz. He was a Saxon preacher born in England, and at first called Winfrid. He was a friend and admirer of the Venerable Bede. While preaching Christianity at Utrecht, he was set upon and barbarously murdered by the pagans.

3. **BARBARA.**—The proper name was Jovis. he was descended of the tribe of Levi, and born at Cyprus, but educated under Gamaliel at Jerusalem. He preached the gospel with St. Paul in various countries, for fourteen years. He suffered martyrdom at Salamis, in his native Isle, being stoned to death by the Jews.

4. **St. VITUS.**—A British martyr.

5. **St. ALBAN.**—The first Christian martyr in the island, who, refusing to perform the sacrifice to Pagan gods, was first miserably tortured, and then put to death in 303. He was converted to Christianity by Amphibalus, a priest of Caerleon, Monmouthshire, who, flying for protection from persecution, was hospitably entertained by St. Alban at Verulam, in Hertfordshire, now called after his name, St. Alban's. Amphibalus being closely pursued, made his escape in St. Alban's clothes. This, however being soon discovered, exposed St. Alban to the fury of the Pagans, and he, refusing to perform the sacrifice to their gods, was first miserably tortured, and then put to death.

6. **TRANSLATION OF EDWARD KING OF THE WEST SAXONS.**—In 878, Edward being barbarously murdered by his mother-in-law, was first buried at Wareham without any solemnity, but after three years was carried by Alfred, to the Minster of Sherborne, and interred with great pomp.

7. **St. JOHN THE BAPTIST.**—The Nativity of St. John the Baptist, a holiday of the Church of England. The Eve of St. John, variously called Midsummer Eve, was formerly a time of high observance amongst the English, as it still is in Catholic countries. Among St. John's Eve was a great fear of young women's security or safety. There was also a custom of holding vigil in the church porch.

8. **St. PETER'S DAY.**—A high festival of the British Church, and a holiday of the Church of England. It is celebrated at Rome with illuminations and magnificent processions. In England, till a recent period, bonfires and washing of St. John's Eve were also customary on the eve of this festival. This is a great day at Rome.

JULY.

6. **ST. ULLEN'S DAY.**—On this day in ancient Catholic times, the people brought fish to the altar to obtain the favour of St. Ulla, and was stood there selling the same back to the public for the benefit of the church.

6. **TRANSLATION OF ST. MARTIN BULLING.**—Remained in the Church of England calendar, though not observed.

7. **ST. THOMAS A BECKET.**—Commemorative of the assassination of this extraordinary man before the Altar in Canterbury cathedral.

11. **ST. BARNABAS'S DAY.**—Remains on account of a well-known popular notion, that if it rains on this day there will be more or less rain the forty days to come. He was an eminent and learned bishop of Winchester and prior to King Egbert. He was the deviser and originator of tithes in England. The story runs that being buried at his own request in the churchyard of the cathedral, the priests, a hundred years after his death of doing him greater honour, and commenced the work of translating his remains into the interior. This was on the 16th July. They were stopped in their work by a heavy fall of rain; neither could they remove their duty next day for the heavy rain still continued. In short, this rain lasted forty days, by which time the priests became convinced that it was to stop them in a work which, though well meant on their part, was ill taken on that of the saint; and they gave up the point. Ever since then it has been held as a maxim, that if there be rain on St. Barnabas's Day (the 16th of July) there will be rain for forty days ensuing.

16. **ST. MARGARET'S DAY.**—St. Margaret, an Italian Virgin, was martyred in 578. The day has ceased to be kept, although the name is still retained in the calendar.

16. **MARY MAGDALENE.**—Both Latin and Greek keep this festival. It is in some places a holiday of process, and was such formerly in England, as appears from the Council of Oxford in 1238. She died at Ephesus.

16. **JAMES THE APOSTLE.**—This day has ceased to be observed. Formerly apples were blessed on St. James's day by Catholic priests, and there was a popular belief that wherever an oxen is on this day the first cold (style) of their appearance in London, would not wait money for the remainder of the year.

16. **ST. ANNE.**—Mother of the Virgin Mary. The Hebrew word *Ana* signifies grace. A church was built to her mother at Constantinople about the year 146.

AUGUST

1. **LAMMAS DAY CALLED THE GATE OF AUGUST.**—It is now only remarkable as a day of term for some purposes. It was probably one of the great festival days of our heathen ancestors, and it is worthy of observation that it occurs exactly three months after another of them—Belshazz. Corneius, Bishop of Caesal in the tenth century records that in his time four great fairs were lighted upon the four great festivals of the Druids, namely in February, May, August, and November; probably Belshazz and Lammas were two of those. Lammas seems to have been held as a day of thanksgiving for the new grain of the earth. It was observed with bread of new wheat; and there was a custom in some places at an dinner period, for tenants to be bound to bring to wheat of the new crop to their lord on or before this day. The most rational explanation of the word is that which derives it from the *Breith*, *Half-moon* (half-moon, or the last festival), the *f* being in time softened away on account of the difficulty of pronouncing it before *m*. The Gate of August is probably from the Celtic *Cal* or *Gai* (a festival and victory).

6. **TRANSLATION.**—Instituted by Pope Callistus in commemoration of Christ's translation on the Mount.

7. **FAIR OF JARON.**—A festival of the primitive Eastern church; first dedicated in Asia afterwards to Demetrius.

16. **ST. LEONARD.**—Assassinated by the soldiers of the Emperor Valerian, and his body carried on the gridiron. The Church of the Emperor at Rome, dedicated to him, is built in the form of a gridiron. St. Leonard is the tutelary saint of the Spaniards. In the reign of Constantine the Great a church was built over his tomb on the road in Thier. It is one of the five patriarchal churches in Rome.

16. **THE ASSUMPTION OF THE BLESSED VIRGIN.**—A grand festival of the Roman Church, and is kept next to the Calvary of the Church of England. It was instituted in 512, to celebrate the as-

version of the Virgin into heaven. In Catholic countries, this day is marked by splendid ceremonies and processions.

24. **St. Bartholomew's Day.**—A holiday of the Church of England. St. Bartholomew was an apostle, but there is no scriptural account of his labours or death. The legend of the Romish Church represents him as preaching in the Indies, and concluding his life by being flayed alive by order of a brother of the King of Armenia. In memory of his death, it was customary at our monastic institutions, in the Middle Ages, to distribute small knives amongst the people. The day has a horrible celebrity in connection with the massacre of the Protestants at Paris in 1572.

25. **St. Augustine.**—A learned Bishop of the Romish Church, who died in 430. Luther alleges that during the Apostolic times the Church never had a better minister.

SEPTEMBER.

1. **St. Giles's Day.**—St. Giles was a native of Greece, and became abbot of Winster in 714. He usually stayed the Scriptural injunction by selling his patrimony for the benefit of the poor, and on one occasion gave his coat to a sick man, who was cured miraculously by putting it on. St. Giles has thus become the patron saint of huggers and cripples. St. Giles's Church, Cripplegate, London, and the High Church at Edinburgh, are dedicated to him, and he is the patron saint of the Scottish Capital, so far as it can be said to have one.

2. **THE NATIVITY OF THE BLESSED VIRGIN.**—A grand festival of the Romish Church, and still retained in the Church of England calendar. This festival has been held in honor of the Virgin, with games, bonfires, collations, processions, and other ceremonies, for upwards of a thousand years. According to the Catholic writers, a night of contemplation, every year upon the 8th of September, heard about seven souls in Heaven, with great rejoicing of angels. Once he asked one of these the name, and was told that upon that day was celebrated in Heaven the nativity of the mother of God. The birthday of the Virgin being thus divinely commemorated to mankind, Pope Sixtus instituted this festival to hold it in honor.

14. **HOLY CROSS.**—On Holy Cross Day the day of the Exaltation of the Holy Cross.—A festival of the Romish Church, still retained in the Church of England Calendar. It celebrates the miraculous appearance of a cross in the heavens to the Emperor Constantine. The Wednesday, Friday and Saturday after Holy Cross Day are Ember Days, and the week in which they occur consequently an Ember week.

21. **St. Matthew.**—One of our four Evangelists. St. Matthew wrote his gospel to satisfy the converts of Palestine. St. Mark for the Church at Rome. St. Luke to oppose false histories, and St. John, at the request of the Bishop of Asia.

24. **St. Cyprian.**—First a shepherd, next a martyr and now a Roman saint.

29. **MICHAELMAS DAY.**—A grand festival of the Romish and English Churches, established 897, in honour of St. Michael and all the Holy Angels. St. Michael is depicted on for several reasons, as being the chief of angels or archangels. It is an ancient and extremely prevalent custom to have a goose for dinner on Michaelmas Day. Very curious and remote origins have been assigned to the custom, but it seems to have arisen directly from the goose being at its best immediately after it has had the range of the ripened harvest fields. The theological observance of Michael is obscure. Milton it has to quote the remark of Whalley in his exposition of the book of Common Prayer "that the feast of St. Michael and all angels is observed that the people might know what benefits are derived from the ministry of angels."

30. **St. Jerome.**—A learned Romish priest, who died this day 382.

OCTOBER.

4. **St. Faith.**—A female Martyr, tortured by the tyrant Diocletian, prefect of Gaul under Diocletian and Maximian.

9. **St. Denis.**—The patron saint of France. St. Denis was put to death with some companions, in the year 253, upon an eminence in Paris, since called, from the circumstance, Mont-maire (Saint Martin). According to the legend, his head had so soon been cut off that the body rose, and taking up the head, walked with it two miles. Portraits of St. Denis carrying his head in his hand, abound in many of the old prayer books.

13. **Edmund.**—Edmund, King and Confessor, the founder of Westminster Abbey. He was the first monarch who renounced for the King's Evil.

18. **St. Luke the Evangelist.**—The festival held in commemoration of this Evangelist was first instituted by the Christian Church in the year 1136.

19. **St. Crispin and Crispian.**—The names of St. Crispin is in the Church of England calendar. Crispin and Crispian are said to have been two Roman youths of good birth, teachers, who in the third century went as Christian missionaries to France, and preached for some time of Salomon, in imitation of St. Paul, they supported themselves by working at the trade of the shoemaker by night, while they preached during the day. They were successful in converting the people to Christianity until arrested in their course by Riccius Varus, governor under the Emperor Maximian Heracles. Butler in his Lives of the Saints, says, they were victorious over this most inhuman judge by the patience and constancy with which they bore the most cruel torments, and finished their course by the sword about the year 307. The two young martyrs were of constant consolation throughout the whole Christian world from an early period regarded Crispin and Crispian as their patron saints, but particularly the first. They often celebrated the day set apart for their saints in the calendar with processions, in which Crispin, Crispian, an Indian prince, and some other personages whose traditions had associated with their history are represented by splendid antique dresses. Sometimes a recreation is part of this ceremony for there is a notion that he was a royal personage; and hence we find the abbotshire in Scotland at least, attending for their arms a leather knife accompanied by a crown, and styling themselves "the royal craft."

20. **St. Andrew and St. John.**—A festival of the English Church. Simon, usually nicknamed the Cananite, remained with the other Apostles till after the Pentecost. It has been surmised that he visited Britain, and there suffered martyrdom. John, otherwise called Theodorus, and thought to have been the son of Joseph by a former wife, is said to have suffered martyrdom in Persia.

NOVEMBER.

1. **All Saints.**—All Saints, or All Hallows, in the Protestant Church, is a day of general commemoration of all those saints and martyrs in honour of whom, individually no particular day has been expressly assigned.

2. **All Souls Day.**—A very solemn festival of the Roman Church, which has passed and sometimes in favour of the souls of all the dead.

3. **King William the First.**—On the 30 of November "says Burnet, who was in the fleet, "we passed between Dover and Oshale, and before night saw the late of Wight. The next day, (the 4th, being the day on which the Prince was both born and married, he feasted, if he could land, that day it would look suspicious to the army and animate the soldiers, but others, who considered the day following was Gunpowder Treason day thought our landing that day might have a good effect on the minds of the English nation. And Divine Providence as ordered it, thus after all hopes of our landing on Torbay were given up, and Russell bid me go to my prayers for all was over the wind suddenly shifted, and carried us into the desired haven. Here the Prince, Marshal Schomberg, and the first soldiers, landed on November the 4th." The Allmerry is thus associated with the history.

4. **Gunpowder Plot.**—This day is commonly called Gunpowder Treason, and has been kept as an anniversary in commemoration of the Great Plot of 1605. Celebrated in the Church of England by a form of prayer with thanksgiving, but the day is chiefly noted by the triumph of schoolboys over the effigy of Guy Fawkes.

5. **St. Martin's Day or Martinmas.**—Popularly this is one of the most remarkable days of the year especially in Scotland, where Whitmas and Martinmas are the two great terms for houses and engagements of servants, the latter being that of which the occupation of farms usually commences. Martin is said to have been born in Lower Hungary about 316, and to have originally been a soldier. After a number of adventurous adventures, he settled as a hermit in the forest of a rock near Tours, in the South of France, where he was finally martyred. He died Bishop of Tours in 397. When a few days were observed about this time of the year they were called St. Martin's summer. Formerly this was a quarterly day in England. A payment of corn at Martinmas comes in the Decembris Survey. It is still retained in the Church of England Calendar.

6. **St. Basil.**—Bishop of Treves. Died 444. He was one of the great saints.

7. **Margaret.**—One day learned under-teacher who was Elizabeth I.

8. **Edward, King of the East Angles.** murdered by the Danes in the invasion in 978.

22. **St. Cecilia.**—Suffered martyrdom in the reign of Alexander Severus. St. Cecilia is regarded as patroness of Church Music.

23. **St. Clement.**—Clement is spoken of by St. Paul as one of his fellow-labourers. Romish imagination has supplied him with a history and a martyrdom. He is said to have been thrown into the sea with an anchor fixed about his neck. St. Clement is held as the patron saint of the fishermen.

24. **St. Catherine.**—Condemned to suffer martyrdom by order of the Emperor Maximian, on a spiked engine made of four wheels—hence the "Catherine Wheel." It is alleged that at the first stirring of the terrible engine, the saint broke number by the invincible power of an angel, and the engine falling to pieces, she was delivered from that death. Our readers will, of course, believe as much or as little of these Romish traditions as they think fit—a privilege we deem it proper also to adopt for ourselves. Our business is simply to relate those things as we find them.

25. **St. Andrew's Day.**—St. Andrew was one of the Apostles. His history as related by the Catholic writers, represents him as martyred in the year 85 at Patras in Greece, upon a cross of the form of the letter X, which accordingly is still recognized as St. Andrew's Cross.

DECEMBER.

1. **Advent** [literally the coming]—a term applied from an early period of ecclesiastical history to the four weeks preceding Christmas, which was observed with penance and devotion in reference to the approaching birth of Christ. There are four Sundays in Advent, the first of which is always the nearest Sunday to St. Andrew's Day (November 30.)

2. **St. Nicholas.**—Retained in the Church of England Calendar. St. Nicholas was Archbishop of Myra, in Greece, c. 342. He is regarded as the patron saint of children and merchants, probably in consequence of his benevolence and his protection of orphans and ruined seamen. Churches built near the sea are in many instances dedicated to St. Nicholas.

3. **Conception.**—A Romish festival in remembrance of the Virgin Mary being here purified from original sin.

12. **St. Lucia.**—Retained in the Church of England Calendar. St. Lucia was a young lady of Syracuse, who possessed a high character for a devout and charitable life, and died in the year 304. The last of the four series of Ember Days commences on the Wednesday following this festival.

16. **O Saptistia.**—So marked in the Church Calendar from an ancient rite on this day in the Romish Church, beginning, "O Saptistia."

21. **St. Thomas.**—A festival of the English Church. It was customary in England to go a-sweeping on St. Thomas's Day (that is, they went about begging money and procuring in return scraps of palm and branches of yew, probably with a view to the decoration of their houses against Christmas).

25. **Christmas Day.**—Observed from an early period in the nativity of our Lord. In England, Christmas day is kept by the Church as a solemn festival, and is distinguished by the complete cessation of business—an honour paid to no other day besides Sunday and Good Friday. In many country places the celebration of Christmas begins the latter part of the previous day—Christmas Eve. The houses are first decked with holly, ivy and other evergreens, and an evergreen log, called the Yule Log, or Christmas Block, laid upon the fire—the people doing round singing themselves.

26. **St. Stephen.**—One of the seventy-two disciples of Christ. He was stoned to death. He was the first martyr in the Christian faith. Lardner and Doddridge think his death was rather the effect of popular fury than the result of a legal sentence.

27. **St. John the Evangelist.**—Observed by the Church of England, because John drank poison, without dying. In consequence, it was supposed that those who put their trust in him were safe from all injury from that cause.

28. **Children's, or Holy Innocents' Day.**—Observed by the Church of Rome with masses for the children killed by Herod. It was considered unbecomingly to marry or to begin any work, on Children's-day. The learned Gregory says—"It hath been a custom, and yet is elsewhere, to whip up the children on Innocents' day morning, that the memory of Herod's murder might strike the slayer and in moderate proportion to not over the wretched souls in kind,"—a custom certainly calculated to make upon children a truly impressive of the Fate they were born to.

PRINCIPAL ARTICLES OF THE CALENDAR,

FOR THE YEAR 1850.

CHRONOLOGICAL CYCLES.

Golden Number	8	Dominical Letter	F
Epoct	17	Roman Indiction	5
Solar Cycle	14	Jubilee Period	6045

WEEK DAYS.

February	29, 31, 33	September	18, 20, 22
May	35, 36, 38	December	13, 15, 20

FIXED AND MOVEABLE FESTIVALS, ANNIVERSARIES, &c.

Epiphany	Jan. 6	Pentecost—White Sunday	May 19
Epiphany Sunday	27	Birth of Q. Victoria	24
Martyrdom of King Charles I.	30	Trinity Sunday	29
Quinquagesima—Shrove Sunday	Feb 16	Restoration of King Charles II.	30
Ash Wednesday	13	Corpus Christi	30
Quinquagesima—1st Sun. in Lent	17	Ascension of Q. Victoria	June 29
St. David	March 1	Proclamation	21
St. Patrick	17	St. John Baptist—Midsummer Day	24
Palm Sunday	26	Birth of Deviser Q. Adelaide	Aug 13
Annunciation—Lady Day	30	St. Michael—Michaelmas Day	Sept. 29
Good Friday	29	Outpouring Wind	Nov 9
EASTER SUNDAY	31	Birth of Prince of Wales	9
Low Sunday	April 7	St. Andrew	30
St. George	23	1st Sunday in Advent	Dec. 1
Ascension Sunday	May 3	St. Thomas	21
Ascension Day—Half Thursday	9	Christmas Day	25

The Year 5411 of the Jewish Era commences on September 7 1850.

Ramezan (Month of Abstinence observed by the Turks) commences on July 11, 1850.

The Year 1267 of the Mahomedan Era commences on Nov. 8, 1850

ECLIPSES

In the year 1850 there will be only two Eclipses, both of the SUN.

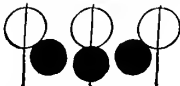
I.—An Eclipse of the Sun, Feb. 11th, visible at Bombay

Begins 10 h. 35 m. A. M. first contact 46° to the right of the lowest point of the Sun's disc.

Greatest Phase 11 h. 25 m. A. M.—14th of the Sun's disc, eclipsed, on the lower limb.

Ends 2 h. 19 m. P. M. last contact 42° to the left of lowest point of Sun's disc

Eclipse begins at 10h. 35m. A. M.	Greatest Phase 11h. 25m. A. M.	Eclipse ends at 2h. 19m. P. M.
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II.—An Eclipse of the Sun, August 7, visible at Bombay or in Hindostan.

SPRING EQUINOX.
March 20th, 11 h. 3 m. P. M.

SUMMER SOLSTICE.
June 21st, 5 h. 5 m. P. M.

AUTUMNAL EQUINOX.
September 22nd, 10 h. A. M.

WINTER SOLSTICE.
December 22nd, 3 h. 20 m. A. M.

A PERPETUAL REGISTER.

By which may be found, in two or three seconds of time, the day of the month in any year from 1843 to 1977, inclusive :—

YEARS.

A	G	V	E	D	C	B
43		44	45	46	4	
48	49	50	51		52	53
54	55	56	57	58	59	
	60	61	62	63	64	
68	69	70		71	72	73
74	75	76	77	78	79	80
81	82	83	84	85	86	87
	88	89	90	91	92	
93	94	95	96	97	98	
99	1000	1	2		3	4
5	6	7	8	9	10	
11		12	13	14	15	
16	17	18	19		20	21
22	23	24	25	26	27	28
	29	30	31		32	
33	34	35	36	37	38	
39		40	41	42	43	
44	45	46	47	48	49	
50	51	52	53	54	55	
	56	57	58	59	60	
61	62	63	64	65	66	
	67	68	69	70	71	
72	73	74	75	76	77	

MONTHS.

January
October
May
August
February
March
November
June
September
December
April
July

SUNDAYS.

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				
A B C D E F G						
B C D E F G A						
C D E F G A B						
D E F G A B C						
E F G A B C D						
F G A B C D E						
G A B C D E F						

Under the word years, find the year, above which is the Dominical or Sunday letter for the year, then against the month in the other table, find the same letter over which are placed the days of the month for every Sunday is that month.—Blank blank space above the year following is to be leap year.

N B.—In every leap year, for January and February use the letter above the blank space before that year, and for the other months, use the letter belonging to the respective year.

To find out when it is leap year, divide the year by 4. If there is no remainder, it is leap year; and if any remainder, it is 1, 2, or 3, years after leap year.

JANUARY—XXXI DAYS.

ROMAN YEAR TIME D. M. M.

MOON'S PHASES.	{	Last Quarter	8	1 30 P. M.
		New Moon	13	4 11 P. M.
		First Quarter	21	2 01 P. M.
		Full Moon	29	5 43 A. M.

Days of the week.	Days of the month.	REMARKABLE EVENTS.	Sun		Moon				Eclipses.	
			Rise.	Set.	Rise.	Set.				
A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	
Tues.	1	Circumcision.—Ireland United to England and Scotland, 1606.—Battle of Korymbos, 1842.—Cullville re-incorporated, 1787.	6 30	4 33	5 45	6 10	—	—	6 15	6 41
Wed.	2	Surrender of Ghent and Bruges, 1795.	6 29	4 32	5 44	6 09	—	—	6 14	6 40
Thurs.	3	Dr Blair died, 1796.	6 28	4 31	5 43	6 08	—	—	6 13	6 39
Frid.	4	—	6 28	4 30	5 42	6 07	—	—	6 12	6 38
Sat.	5	Duke of York died, 1807.	6 26	4 28	5 40	6 05	—	—	6 11	6 37
Sun.	6	February (year 1800).	6 24	4 26	5 38	6 03	—	—	6 10	6 36
Mon.	7	Plough Mac.—Cap. B. T.	6 24	4 26	5 38	6 03	—	—	6 09	6 35
Tues.	8	Lothian.	6 23	4 25	5 37	6 02	—	—	6 08	6 34
Wed.	9	—	6 22	4 24	5 36	6 01	—	—	6 07	6 33
Thurs.	10	Arrival Lord John Russell, 1846.	6 21	4 23	5 35	6 00	—	—	6 06	6 32
Frid.	11	Cape captured, 1695.	6 21	4 23	5 35	6 00	—	—	6 05	6 31
Sat.	12	Transatlantic ship, 1790.	6 21	4 23	5 35	6 00	—	—	6 04	6 30
Sun.	13	St Sunday after Epiphany.—Military Battle of Chancellorsville, 1862.	6 20	4 22	5 34	5 59	—	—	6 03	6 29
Mon.	14	—	6 20	4 22	5 34	5 59	—	—	6 02	6 28
Tues.	15	Capture of Pondicherry, 1761.	6 20	4 22	5 34	5 59	—	—	6 01	6 27
Wed.	16	Battle of Oudenarde, 1690.	6 20	4 22	5 34	5 59	—	—	6 00	6 26
Thurs.	17	Annony.—[1696]	6 20	4 22	5 34	5 59	—	—	5 59	6 25
Frid.	18	Annony.—Bismarck taken, 1871.	6 20	4 22	5 34	5 59	—	—	5 58	6 24
Sat.	19	John Wall born, 1726.	6 20	4 22	5 34	5 59	—	—	5 57	6 23
Sun.	20	Aden captured, 1839.	6 20	4 22	5 34	5 59	—	—	5 56	6 22
Mon.	21	St Sunday after Epiphany.—Fahien.	6 20	4 22	5 34	5 59	—	—	5 55	6 21
Tues.	22	Agnes. [London, 1600].	6 20	4 22	5 34	5 59	—	—	5 54	6 20
Wed.	23	V. L. S. L.—Surrender of V. L. S. L., 1800.	6 20	4 22	5 34	5 59	—	—	5 53	6 19
Thurs.	24	Duke of Ross died, 1800.	6 20	4 22	5 34	5 59	—	—	5 52	6 18
Frid.	25	Prod. the Great Earth, 1712.	6 20	4 22	5 34	5 59	—	—	5 51	6 17
Sat.	26	Conversion of St. Paul.	6 20	4 22	5 34	5 59	—	—	5 50	6 16
Sun.	27	Dr Jenner died, 1826.	6 20	4 22	5 34	5 59	—	—	5 49	6 15
Mon.	28	St Anthony's Day.	6 20	4 22	5 34	5 59	—	—	5 48	6 14
Tues.	29	Battle of Alford, 1455.	6 20	4 22	5 34	5 59	—	—	5 47	6 13
Wed.	30	George III. died, 1780.	6 20	4 22	5 34	5 59	—	—	5 46	6 12
Thurs.	31	St Valentine's Day.	6 20	4 22	5 34	5 59	—	—	5 45	6 11

JANUARY was placed at the head of the month by Roman Poets, when he added the month (January and Feb.) to the Alban Calendar though it was not admitted to the same precedence in the country until a motion was made to that effect on March 21, 1564. The name is derived from Janus, the god of the year, in the Roman mythology, to whom the day was sacred. The old Janus was placed over the gate of a temple at Rome; and was represented with two faces, the one that of an old man, being typical of his retirement of the past; and the other a youthful countenance, denoting prospect of the future. This legend of the year should, it has, however, every man into a Janus, that he might look back and survey the past year of his life, as well as look forward and consider for that which is just begun. The Romans sacrificed to Janus on the last day of this month, and to Jove on the 13th, and on the last, or first day of the month they had a ceremony with their household gods, called the *strenua*. Janus presides over gifts and presents; thus symbolically he admitted the new year and attended the departure of the old.

FEBRUARY—XXVIII DAYS.

ROMAN MEAN TIME.

MOON'S PHASES.	{	Last Quarter.....		M. M. M.	
		New Moon.....		4 6 9-6 A. M.	
		First Quarter.....		12 11 30-7 A. M.	
		Full Moon.....		30 1 4-5 A. M.	

Days of the week.	Days of the month.	REMARKABLE EVENTS.	Sun.		Moon.				Elev. Water.	
			Rises.	Sets.	Rises.	Sets.				
Frid. Sat.	1	Battle of Martin's Cross [1461]	4 30	5 50	10 10	0 45	—	—	4 30	1 50
Sun.	2	Quinquagesima Day—Purification of B. V. Mary	4 26	5 55	11 15	10 30	—	—	4 17	2 27
Mon.	3	Ascension Day—Blaise	4 20	5 44	—	11 10	—	—	4 00	3 21
Tues.	4	Capitalization of Port Roy St. As., 1788.	4 20	5 44	9 40	—	11 54	—	3 44	4 38
Wed.	5	Annals: Tupper's illness cured by Cornwallis, 1781.	4 34	5 44	8 45	—	—	0 27	4 00	5 00
Thurs.	6	Charles II. died, 1685.	4 34	5 46	1 45	—	—	1 30	3 45	6 15
Frid. Sat.	7	Mary Q. of Scots beheaded 1587	4 32	5 44	9 35	—	—	2 05	3 44	7 30
Sun.	8	—	4 35	5 46	3 15	—	—	2 51	3 15	8 45
Mon.	9	Action at Paderborn Mass Bismarck, 1866	4 35	5 5	0 40	—	—	3 30	3 10	9 50
Tues.	10	Quinquagesima—St. Agnes	4 35	5 5	0 40	—	—	—	—	—
Wed.	11	—	4 35	5 5	0 40	—	—	—	—	—
Thurs.	12	Shrove Tuesday—St. A. Cooper died, 1841	4 35	5 5	0 40	—	—	—	—	—
Frid. Sat.	13	Ash Wednesday—Kewington, 1888.	4 31	5 40	7 00	—	—	0 10	11 37	—
Sun.	14	St. Valentine—Died. Cured	4 31	5 40	7 41	—	—	7 40	9 05	0 15
Mon.	15	Capture of Colombo, 1795	4 30	5 30	8 30	—	—	8 45	8 34	0 40
Tues.	16	Capitalization of Amoy, 1798	4 30	5 30	9 40	—	—	9 40	1 07	1 30
Wed.	17	Quinquagesima—St. Agnes	4 30	5 30	9 40	—	—	—	—	—
Thurs.	18	—	4 30	5 30	9 40	—	—	—	—	—
Frid.	19	Quinquagesima—St. Agnes	4 30	5 30	9 40	—	—	—	—	—
Sat.	20	Quinquagesima—St. Agnes	4 30	5 30	9 40	—	—	—	—	—
Sun.	21	Quinquagesima—St. Agnes	4 30	5 30	9 40	—	—	—	—	—
Mon.	22	Quinquagesima—St. Agnes	4 30	5 30	9 40	—	—	—	—	—
Tues.	23	Quinquagesima—St. Agnes	4 30	5 30	9 40	—	—	—	—	—
Wed.	24	Quinquagesima—St. Agnes	4 30	5 30	9 40	—	—	—	—	—
Thurs.	25	Quinquagesima—St. Agnes	4 30	5 30	9 40	—	—	—	—	—
Frid.	26	Quinquagesima—St. Agnes	4 30	5 30	9 40	—	—	—	—	—
Sat.	27	Quinquagesima—St. Agnes	4 30	5 30	9 40	—	—	—	—	—
Sun.	28	Quinquagesima—St. Agnes	4 30	5 30	9 40	—	—	—	—	—
Mon.	29	Quinquagesima—St. Agnes	4 30	5 30	9 40	—	—	—	—	—
Tues.	30	Quinquagesima—St. Agnes	4 30	5 30	9 40	—	—	—	—	—
Wed.	31	Quinquagesima—St. Agnes	4 30	5 30	9 40	—	—	—	—	—

FEBRUARY was made the second of the twelve months by Ptolemy. Its name was derived either from Februus, a title which the Romans gave to the Parthian monarchs, or more probably from Februus, a party because this being originally held to be the last month of the year the people offered an expiatory sacrifice for their twelve months sin. Parthia, or Parthia in honour of the Gods, was held on the 11th—the Lupercalia, in honour of Pan, the god of hunters, the shepherds, and country people, on the 15th—and the Terminalia, or feast in honour of Terminus, the guardian of boundaries or landmarks, on the 23rd or 24th of the month.

MARCH—XXXI DAYS.

ROMAN MEAN TIME.

MOON & PHASES.	☾ Last Quarter ☾ New Moon ☾ First Quarter ☾ Full Moon.	D M M	S O S O S A M

Days of the week.	Days of the month.	REMARKABLE EVENTS.	SUN		MOON				RAIN—WIND.	
			Rise.	Set.	Rise.	Set.	Rise.	Set.	Rise.	Set.
Frid.	1	St. David.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Sat.	2	St. Chad, (sac. Edw. 1042)	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Sun.	3	Mid-Lent Weekday—OCTO.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Mon.	4	—	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Tues.	5	Correggio died, 1534	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Wed.	6	Michael Angelo's birth, 1475	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Thur.	7	PERPETUA.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Frid.	8	Battle of Aboukir 1801	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Sat.	9	Defeat of Suifu Junp. b. Gen. Koda, 1841. To 174d	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Sun.	10	First day of Lent—Playfair	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Mon.	11	Abdication of Ferdinand, 1811	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Tues.	12	Germany—N. part war d. only terminated, 1816	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Wed.	13	Georgiana Maria died, 1801	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Thur.	14	Admiral Byng shot, 1757	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Frid.	15	Comet of Fox & Arnone, 1811	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Sat.	16	Battle of Boroughbridge, 1463	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Sun.	17	St. Patrick—Quintus III. assassinated, 1775	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Mon.	18	Onward V. B. 1807	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Tues.	19	Le Bruin born, 1730	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Wed.	20	St. Isaac Newton died, 1727	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Thur.	21	Beardet	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Frid.	22	Capture of St. Marks, 1810	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Sat.	23	Surrender of Chanderma-gara, 1717	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Sun.	24	PAUL BUREAU—Chenoweth died, 1775	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Mon.	25	Annunciation—Last Day	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Tues.	26	Prince George of Denmark, 1816	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Wed.	27	Battle of Malvern 1790	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Thur.	28	Monday Thursday—Aber-crobbie killed, 1811	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Frid.	29	Good FRIDAY.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Sat.	30	Paris entered by Allied Armies, 1814.—Eaton Pass crossed by St. John, 1820.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Sun.	31	Good FRIDAY.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.

MARCH. which with the autumn ranked the first month of the year was named in honour of Mars, the supposed father of the founder of Rome. Our Anglo-Saxon ancestors called it Lent Month, that is, Lent or Spring Month. Norwages in this month were seldom celebrated, as they were counted likely to become inauspicious and unhappy. The 15th day of March, according to the Roman Calendar the Ides of the month, was the Fordfielden, the day on which Julius Cæsar was murdered in the Senate House by Brutus and Cassius, with other conspirators. The same day was also the feast of Anna Perenna, the sister of Diana, who fled into Italy to Ardea. On the Calends of March, the 1st of the month, was the Matronalia, kept by the matrons to the honour of Mars.

APRIL—XXX DAYS.

SUNDAY MEAN TIME.

MOON'S PHASES.	{	Last Quarter	D N M.
			4 8 35-6 P M
			12 6 39-5 P M
			19 3 58-7 P M
			26 4 12-1 P M

Days of the week.	Days of the month.	REMARKABLE EVENTS.	Sun.		Moon.				Mean-Weather.			
			Rises.		Sets.		Rises.		Sets.		Rises.	
			A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Mon	1	All Fools Day—Easter	5 00	3 14	—	10 16	9 07	—	—	—	1 27	—
Tue	2	Easter Tuesday—W. Har-	—	—	—	—	—	—	—	—	—	—
Wed	3	Mayday died, 1617. Shak-	5 34	3 14	—	11 09	9 23	—	—	1 53	2 11	—
Thurs	4	Mayday died, 1617. Shak-	5 53	3 14	—	11 06	9 34	—	—	2 20	2 40	—
Fri	5	St. Andrew's [1790]	5 53	3 14	—	—	11 24	—	—	2 11	2 34	—
Sat	6	St. George's patron observed.	5 53	3 14	9 41	—	—	9 14	—	4 00	4 23	—
Sun	7	Old Lady Day	5 51	3 14	1 00	—	—	—	1 03	4 14	4 36	—
Mon	8	Low Season—Garrison of	—	—	—	—	—	—	—	—	—	—
Tue	9	2 liabited reason the	—	—	—	—	—	—	—	—	—	—
Wed	10	blockade and defeat of	—	—	—	—	—	—	—	—	—	—
Thurs	11	Uthman Khan, 1617.	5 50	3 14	9 11	—	—	—	1 13	4 26	4 47	—
Fri	12	Officers of Manipulation,	—	—	—	—	—	—	—	—	—	—
Sat	13	1740 [1810]	5 50	3 14	9 14	—	—	—	1 13	4 26	4 47	—
Sun	14	Officers of Ambergau	5 50	3 14	9 14	—	—	—	1 13	4 26	4 47	—
Mon	15	Battle of Toulouse, 1614.	5 50	3 14	9 14	—	—	—	1 13	4 26	4 47	—
Tue	16	Wu and Mary crowned,	—	—	—	—	—	—	—	—	—	—
Wed	17	1600	5 47	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Thurs	18	General Army exhibited for	—	—	—	—	—	—	—	—	—	—
Fri	19	England, 1600	5 46	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Sat	20	Battle of Casteau, 1613	5 45	3 10	4 14	—	—	—	1 11	4 14	4 36	—
Sun	21	The Great Army Easter,	—	—	—	—	—	—	—	—	—	—
Mon	22	—Owen died, 1600	5 44	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Tue	23	Surrender of Orléans, 1611	5 44	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Wed	24	Battle of Marston, 1611	5 43	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Thurs	25	Dr. Franklin died, 1700	5 43	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Fri	26	—	5 42	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Sat	27	Alphage	5 41	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Sun	28	Spanish Armada left, 1607	5 40	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Mon	29	—	—	—	—	—	—	—	—	—	—	—
Tue	30	Low Season—Garrison of	—	—	—	—	—	—	—	—	—	—
Wed	31	2 liabited reason the	—	—	—	—	—	—	—	—	—	—
Thurs	1	blockade and defeat of	—	—	—	—	—	—	—	—	—	—
Fri	2	Uthman Khan, 1617.	5 39	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Sat	3	Officers of Manipulation,	—	—	—	—	—	—	—	—	—	—
Sun	4	1740 [1810]	5 39	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Mon	5	Officers of Ambergau	5 39	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Tue	6	Battle of Toulouse, 1614.	5 39	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Wed	7	Wu and Mary crowned,	—	—	—	—	—	—	—	—	—	—
Thurs	8	1600	5 37	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Fri	9	General Army exhibited for	—	—	—	—	—	—	—	—	—	—
Sat	10	England, 1600	5 36	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Sun	11	Battle of Casteau, 1613	5 35	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Mon	12	The Great Army Easter,	—	—	—	—	—	—	—	—	—	—
Tue	13	—Owen died, 1600	5 34	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Wed	14	Surrender of Orléans, 1611	5 34	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Thurs	15	Battle of Marston, 1611	5 33	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Fri	16	Dr. Franklin died, 1700	5 32	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Sat	17	—	5 31	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Sun	18	Alphage	5 30	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Mon	19	Spanish Armada left, 1607	5 29	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Tue	20	—	—	—	—	—	—	—	—	—	—	—
Wed	21	Low Season—Garrison of	—	—	—	—	—	—	—	—	—	—
Thurs	22	2 liabited reason the	—	—	—	—	—	—	—	—	—	—
Fri	23	blockade and defeat of	—	—	—	—	—	—	—	—	—	—
Sat	24	Uthman Khan, 1617.	5 28	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Sun	25	Officers of Manipulation,	—	—	—	—	—	—	—	—	—	—
Mon	26	1740 [1810]	5 28	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Tue	27	Officers of Ambergau	5 28	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Wed	28	Battle of Toulouse, 1614.	5 28	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Thurs	29	Wu and Mary crowned,	—	—	—	—	—	—	—	—	—	—
Fri	30	1600	5 27	3 10	4 14	—	—	—	1 10	4 13	4 35	—
Sat	31	General Army exhibited for	—	—	—	—	—	—	—	—	—	—
Sun	1	England, 1600	5 26	3 10	4 14	—	—	—	1 10	4 13	4 35	—

April.—By the Romans it was called *Quarta Idus*, probably from the name *Idus* was from *Idus*. *Idus* is supposed to have been derived. The Greeks and Germans called it *Grass* month. The name of this month is derived from the Latin word, *Apris*, to open or disclose. The term applies to the opening of the year or to the unfolding of the buds and flowers, by the influence of the genial warmth and moisture of spring. The reason why our month, and many of our festivals, are to be ascribed to Roman designation and institutions, is the early footing which that people obtained in Britain, and the manner that their customs prevailed, in consequence of the higher ranks of British youth being sent to Rome for education.

MAY—XXXI DAYS.

SUNRAY MEAN TIME. D. M. M.

MOON'S PHASES.	{	Last Quarter	4 3 57 3 P. M.
		New Moon	12 4 00 7 A. M.
		First Quarter	18 5 44 1 P. M.
		Full Moon	26 4 59 7 A. M.

Days of the week.	Days of the month.	REMARKABLE EVENTS.	Sun		Moon				Rises. Waters.	
			Rises	Sets	Rises	Sets	Rises	Sets		
Wed.	1	Philip and James	A. M. 3.33	P. M. 6.21	A. M. 3.33	P. M. 6.21	A. M. 3.33	P. M. 6.21	A. M. 3.33	P. M. 6.21
Frid.	2	John Dryden died, 1700	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Sat.	3	Invention of the Cross.	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Sun.	4	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Mon.	5	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Tues.	6	Capture of Port Antonio by Gen. Deringford, 1614	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Wed.	7	Battle of Marston, 1471	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Thur.	8	Death of the Duke of York, 1471	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Frid.	9	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Sat.	10	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Sun.	11	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Mon.	12	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Tues.	13	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Wed.	14	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Thur.	15	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Frid.	16	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Sat.	17	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Sun.	18	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Mon.	19	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Tues.	20	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Wed.	21	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Thur.	22	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Frid.	23	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Sat.	24	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Sun.	25	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Mon.	26	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Tues.	27	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Wed.	28	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Thur.	29	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Frid.	30	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21
Sat.	31	St. George's Day, 1459	3.33	6.21	3.33	6.21	3.33	6.21	3.33	6.21

MAY.—The Hebrews named this month of their Calendar which is synonymous with the fifth of our own, from a Hebrew word signifying "to rejoice." The Anglo-Saxons knew it as Trilintith, because their year, calculated by the four seasons, were so productive of milk, as to enable the proprietors with advantage to bring those to the stall three times a day. The Romans altered entitled to May Day, or Milk, on the first day of the month.

JUNE.—XXI DAYS.

BOMBAY MEAN TIME.

MOON & PHASES.	{	(Last Quarter	D. H. M.	3 3 30.9 A. M.
	{	(New Moon.	10 0 11.3 P. M.	17 3 12.9 A. M.
	{	(First Quarter	24 7 15.7 P. M.	
	{	(Full Moon		

Days of the week.	Days of the month.	REMARKABLE EVENTS.	Sun.		Moon.				HIGH-WATER.		
			Rises.	Sets.	Rises.	Sets.	Rises.	Sets.			
Mon.	1	Nicomede	A. M. 5.23	P. M. 4.20					A. M. 3.15	P. M. 5.40	
Tues.	2	1st BORN AFTER TRINITY. Thurgood arrested by the 2 Merry 1815	5.23	4.20	11.27	10.20			3.03	5.20	
Wed.	3	King Geo III born, 1738	5.23	4.20	0.47				3.53	4.19	
Thurs.	4	Bombay—Linka of Cam	5.23	4.24	0.48			0.53	4.34	5.20	
Frid.	5	herland born, 1771	5.23	4.24	1.20			1.10	4.54	5.20	
Sat.	6	Lord Anson died, 1782.	5.23	4.24	0.15			0.45	7.07	3.20	
Sun.	7	Capture of Belleisle and Combray, 1741	5.23	4.24	0.15			0.45	7.07	3.20	
Mon.	8	Canada born, 1814	5.23	4.25	3.23			3.20	8.06	4.23	
Tues.	9	2d BORN AFTER TRINITY. —Accy taken, 1847	5.23	4.25	4.00			4.27	8.45	10.00	
Wed.	10	Storm of Kenosha by St. R. Sea, 1864.	5.23	4.26	5.23			5.40	9.21	10.23	
Thurs.	11	Barabara	5.23	4.26	0.18			7.43	11.10	11.20	
Frid.	12	Survivor of Peoria, and fall of Madison, 1818	5.23	4.26	7.23			7.30		9.04	
Sat.	13	R. & Edgeworth died, 1817	5.23	4.26	0.26			0.23	6.07	6.31	
Sun.	14	Battle of Marengo, 1800	5.23	4.27	0.29			10.20	1.13	1.42	
Mon.	15	R. Vitor—Hurricane at Bombay unprecedented, 1807	5.23	4.27	10.23			11.23	2.07	2.23	
Tues.	16	2d BORN AFTER TRINITY. Duke of Marlborough died, 1722	5.23	4.27	11.20				2.01	2.20	
Wed.	17	St. Anne.	5.23	4.27		0.25	0.26		4.01	4.23	
Thurs.	18	Battle of Waterloo, 1815	5.24	4.28		1.19	0.47		4.07	4.23	
Frid.	19	Magna Charta signed, 1215	5.24	4.28		0.40	1.20		4.15	4.40	
Sat.	20	Accession of Queen Victoria, 1837—King Wil. IV died, 1837—Ed ward	5.24	4.28		0.25	2.13		7.13	7.40	
Sun.	21	Queen Victoria proclaimed, 1837	5.24	4.28		3.54	0.35		8.18	8.47	
Mon.	22	MacLaren died, 1837	5.24	4.28		4.45	2.20		9.13	9.26	
Tues.	23	3d BORN AFTER TRINITY. —Alexandria died, 1778.	5.24	4.28		0.20	4.23		10.20	10.40	
Wed.	24	St. John the Baptist.	5.25	4.28		0.20	0.06		10.40	11.00	
Thurs.	25	Capture of Gibraltar by Duke of York, 1794	5.25	4.28		1.19	0.34		11.19	11.20	
Frid.	26	George IV died, 1830	5.25	4.28		1.40	0.40		11.44		
Sat.	27	Dr Dodd executed, 1777	5.25	4.29		0.40	7.30		0.23	0.20	
Sun.	28	King William IV proclaimed, 1838—Q. Victoria crowned, 1838	5.25	4.29		0.20	7.31		0.46	1.04	
Mon.	29	St. Peter	5.25	4.29		10.40	7.40		1.20	1.20	
Tues.	30	Defeat BORN AFTER TRINITY	5.25	4.29		10.40	0.40		1.40	0.40	

June—was the Thunder at Tinnon of the Helovers, that is, after their escape from the Babylonian captivity, for previously to that they had deeply distinguished their month by six of immolation. Thunder or Tinnon, signifies combustion, and purification, attending, probably, to the almost uninterrupted daylight, continuation of frost, &c., which occur during its continuance.

JULY—XXXI DAYS.

BOMBAY MEAN TIME.

D. H. M.

MOON'S PHASES.	{	Last Quarter	2 30 49.5 P. M.
		New Moon.	9 7 18.9 P. M.
		First Quarter	16 11 33.0 A. M.
		Full Moon.	24 10 15.5 A. M.

Days of the week.	Days of the month.	REMARKABLE EVENTS.	Sun.		Moon.				HIGH-WATER.		
			Rises.	Sets.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	P. M.
Mon.	1	[William III. 1689	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Tues.	2	Battle of the Boyne, 1690	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Wed.	3	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Thur.	4	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Frid.	5	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Sat.	6	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Sun.	7	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Mon.	8	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Tues.	9	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Wed.	10	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Thur.	11	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Frid.	12	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Sat.	13	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Sun.	14	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Mon.	15	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Tues.	16	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Wed.	17	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Thur.	18	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Frid.	19	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Sat.	20	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Sun.	21	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Mon.	22	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Tues.	23	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Wed.	24	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Thur.	25	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Frid.	26	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Sat.	27	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Sun.	28	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Mon.	29	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Tues.	30	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30
Wed.	31	Annals of the V. Mary	4. 30	6. 40	11. 00	5. 30	11. 30	—	5. 30	11. 30	5. 30

JULY the fifth month of the Roman Calendar received its name, the name of Quintilis, in honour of its position. It was named to Jupiter and had in the Athenian Calendar thirty-six days. Roman law fixed it in five days. Rome reduced it to thirty-two Julius Caesar changed it to thirty-one, the present number. In honour of this conqueror Mark Anthony changed its name from Quintilis to Julius, hence our July. Our Roman forefathers, who commonly named their months from certain occupations or events, designated this month New-month, or Hay-month, since this was their hay harvest.

AUGUST—XXXI DAYS.

ROMAN NEAR TIME. D. N. M.

MOON & PHASES	(Last Quarter	1 10 9-4 A. M.
	(New Moon	8 2 24-2 A. M.
	(First Quarter	14 10 23-1 P. M.
	(Full Moon	22 2 3-4 A. M.
	(Last Quarter	30 7 9-2 P. M.

Days of the week.	Days of the month.	REMARKABLE EVENTS.	Sun		Moon				High-Water &c.		
			Elong.	Set.	Elong.	Set.	Elong.	Set.	A. M.	P. M.	H. M.
Thurs	1	Lammas Day.—Battle of Merton, 1760, & 1761, 1762	0-27	0-26	0-27	0-26	0-27	0-26	0-27	0-26	0-27
Frid	2	Battle of Gerlach, 1465	0-27	0-26	0-27	0-26	0-27	0-26	0-27	0-26	0-27
Sat	3	18th Sun after Trinity	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Sun	4	Departure of Calicut, by Lord, 1660.	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Mon	5	Transfiguration.—Battle of Bosworth Field, 1485	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Tues	6	Feast of John.	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Wed	7	St. John of the Evangelist.	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Thurs	8	St. John of the Evangelist.	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Frid	9	Dryden born, 1631	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Sat	10	St. Lawrence	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Sun	11	11th Sun after Trinity	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Mon	12	Entrance into Madrid, 1613	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Tues	13	Queen Dowager Adelaide born, 1752.	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Wed	14	Battle of Vitoria, 1811	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Thurs	15	Assumption B. V. Mary	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Frid	16	Andrew Marvell died, 1681	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Sat	17	Declaration of St. John born, 1764.	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Sun	18	Battle of Scutari, 1617	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Mon	19	11th Sun after Trinity.—Dr. James Beattie, author of "The Minstrel," died, 1803.	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Tues	20	Storming of Fort Mifflin, in Afghanistan, 1842	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Wed	21	Departure of Berkeley, by George Frisbie, 1760	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Thurs	22	King Wm. IV born, 1765	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Frid	23	Battle of Vitoria, 1811	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Sat	24	Battle of Bosworth, 1485	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Sun	25	Walrus executed, 1380	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Mon	26	St. Bartholomew.—Indoors taken, 1664.	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Tues	27	11th Sun after Trinity.—Battle of Cressy, 1455	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Wed	28	Prince Albert born, 1819	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Thurs	29	Thomson died, 1766	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Frid	30	St. Augustine	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26
Sat	31	John the Baptist beheaded	0-26	0-25	0-26	0-25	0-26	0-25	0-26	0-25	0-26

Abney.—This month derived its name from Augustus the Roman Emperor; it was called Sextilis, or the sixth month in the Alban Calendar, to which it had only twenty-eight days assigned to it. Romans added two, and a quarter a third, which together it has since retained. The Anglo-Saxons called it either Haru month, alluding to this being the period when their harrows were commonly used, or Wood month, alluding to their fields being then clothed with corn, just as the Romans dedicated this month to Ceres, the goddess of harvest.

SEPTEMBER—XXX DAYS.

ROMAN MEAN TIME.

D. M. W.

Moon's PHASES.	{	● New Moon	6 10 30-0 A. M.
		○ First Quarter	13 3 13-2 P. M.
		○ Full Moon	21 6 32-1 P. M.
		○ Last Quarter	29 9 44-6 A. M.

Day	Days of the week.	Days of the month.	REMARKABLE EVENTS.	Sun		Moon				High-Water.	
				Rises.		Sets.		Rises.		Sets.	
				A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Mon.		1	1st SUNDAY AFTER TRINITY— EVE—Lilies.	5 46	5 15	5 34		1 54	4 50	5 34	
Tues.		2	London Began, 1666— Celebration of Alexandria, 1861.	5 49	5 14	5 30		2 41	5 14	6 34	
Wed.		3	Action at Hamden, 1812.	5 50	5 13	5 30		3 45	7 30	5 17	
Thurs.		4	Capture of Albany by Lord Lake, 1800.	5 50	5 13	5 30		4 50	9 40	6 21	
Fri.		5	Old Bartholomew	5 49	5 13	5 29		5 30	10 13	7 13	
Sat.		6	Dr V. Knox died, 1821.	5 46	5 11	5 27		6 32	10 37	11 49	
Sun.		7	Knechtel.	5 47	5 12	5 28		7 13	11 53	11 50	
Mon.		8	1st SUNDAY AFTER TRINITY— Nativity of St. V. Mary.	5 47	5 10	5 29		7 47		9 47	
Tues.		9	Capture of Montreal by General Ashmun, 1760.	5 47	5 10	5 27		8 42	9 37	9 40	
Wed.		10	Battle of Coochibull, 1800.	5 47	5 07	5 30		9 37	1 08	1 30	
Thurs.		11	Thomas born, 1710— St. of Delhi, 1803.	5 47	5 06	5 29		10 13	1 46	2 40	
Fri.		12	Raham: Tame born, 1663.	5 47	5 06	5 29		10 10	2 27	3 40	
Sat.		13	General Wolfe killed, 1759.	5 47	5 06	5 29	0 13	11 44	3 30	3 34	
Sun.		14	Holy Cross.	5 47	5 04		1 30		4 01	4 31	
Mon.		15	1st SUNDAY AFTER TRINITY— Freedom of the Press of India, 1833.	5 46	5 03		1 54	2 30	5 11	5 51	
Tues.		16	General Pollock's army co- loured Calcutta, 1842.	5 46	5 02		2 30	3 20	5 35	7 14	
Wed.		17	Lambert.	5 46	5 01		2 30	3 30	6 35	8 28	
Thurs.		18	Dr S. Johnson born, 1709.	5 46	5 00		2 30	3 30	7 34	9 18	
Fri.		19	Ember Week.	5 46	5 00		2 30	3 30	8 30	9 40	
Sat.		20	W. Wykeham died, 1696.	5 46	5 00		2 30	3 30	9 30	10 34	
Sun.		21	St. Matthew.	5 46	5 00		2 30	3 30	10 30	11 30	
Mon.		22	1st SUNDAY AFTER TRINITY— Geo. III. crowned, 1761.	5 46	5 00		2 30	3 30	11 30	11 30	
Tues.		23	Battle of Assaye, 1803.	5 46	5 00		2 30	3 30	11 30	11 30	
Wed.		24	Dr F. Butler died, 1800.	5 46	5 00		2 30	3 30	11 30	11 30	
Thurs.		25	Dr A. Clark died, 1800.	5 46	5 00		2 30	3 30	11 30	11 30	
Fri.		26	St. Cyrilus, Old Holyrood.	5 46	5 00		2 30	3 30	11 30	11 30	
Sat.		27	William II. crowned, 1690.	5 46	5 00		2 30	3 30	11 30	11 30	
Sun.		28	Capture of Jaffnapatam by Gen. Stewart, 1795.	5 46	5 00		2 30	3 30	11 30	11 30	
Mon.		29	1st SUNDAY AFTER TRINITY— St. Michael. ML.	5 46	5 00		2 30	3 30	11 30	11 30	
Tues.		30	St. Michael. ML.	5 46	5 00		2 30	3 30	11 30	11 30	

SEPTEMBER.—In the Latin and Roman Calendar this was the seventh month; but, hence its name for September, comes, rather a shower of rules, this being the commencement of the rainy season. It had only sixteen days assigned to it in the Alban Calendar, these were increased to thirty by Romulus, to thirty-one by Julius Cæsar. But Augustus reduced it to its present number. The ancient Romans called it *Septembris*, or *Septembris*.

OCTOBER.—XXXI DAYS

MONDAY MEAN TIME. D. M. M.

MOON'S PHASES.	{	New Moon	5 7 47-8 P. M.
		First Quarter	13 7 31 5 A. M.
		Full Moon	21 8 47 A. M.
		Last Quarter	28 9 51 1 A. M.

Days of the week.	Days of the month.	REMARKABLE EVENTS	Sun.		Moon.								Mean-Water.	
			Rises.		Sets.		Rises.		Sets.		Rises.		Sets.	
			A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
			h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
Tues.	1	Remigius, Bishop of Autun, died by Wolf's mauling 1841.	5 31	3 40	1 19	—	—	—	2 36	9 01	5 38	—	—	—
Wed.	2	Battle of Agincourt, 1415.	5 31	3 40	2 21	—	—	—	2 36	7 31	5 39	—	—	—
Thurs.	3	St. Matthew, — Chorus last plundered and burnt by Gen. Wall's army 1453.	5 30	3 47	3 27	—	—	—	4 15	5 40	5 40	—	—	—
Frid.	4	Leila took Astoria, 1785.	5 35	3 46	4 34	—	—	—	5 00	5 35	5 57	—	—	—
Sat.	5	St. Peter died 1384, aged 132.	5 32	3 45	5 38	—	—	—	5 40	10 31	10 41	—	—	—
Sun.	6	St. Andrew's Astoria, 1785.	5 32	3 44	6 33	—	—	—	6 33	11 47	11 47	—	—	—
Mon.	7	Passage of Hudson, 1614.	5 30	3 44	7 00	—	—	—	7 17	11 43	—	—	—	—
Tues.	8	Combat of Agincourt, 1415.	5 30	3 43	8 10	—	—	—	8 01	9 03	9 23	—	—	—
Wed.	9	St. John.	5 30	3 43	8 10	—	—	—	8 00	9 30	9 50	—	—	—
Thurs.	10	Capture of Chichester by Lord Gough, 1861.	5 30	3 41	10 42	—	—	—	8 30	1 15	1 28	—	—	—
Frid.	11	Old Martinmas day. American day observed by Columbus, 1492.	5 34	3 40	10 54	—	—	—	10 54	1 35	2 15	—	—	—
Sat.	12	St. E. Wall's forced the Rhine, 1640.	5 34	3 38	11 4	—	—	—	11 11	2 30	2 40	—	—	—
Sun.	13	St. Andrew's Astoria, 1785.	5 34	3 39	—	—	—	—	—	—	—	—	—	—
Mon.	14	Capture of Fort Mifflin by Colonel Mifflin, 1777.	5 34	3 39	—	—	—	—	—	—	—	—	—	—
Tues.	15	Barrenness of Berhampore in Old Berhampore, 1863.	5 30	3 37	—	—	—	—	—	—	—	—	—	—
Wed.	16	Latter Burnt, 1844.	5 30	3 36	—	—	—	—	—	—	—	—	—	—
Thurs.	17	Elizabeth, — Capitalization of Agincourt, 1415.	5 30	3 36	—	—	—	—	—	—	—	—	—	—
Frid.	18	St. Luke.	5 30	3 36	—	—	—	—	—	—	—	—	—	—
Sat.	19	St. O. Kallier died, 1725.	5 30	3 36	—	—	—	—	—	—	—	—	—	—
Sun.	20	St. Andrew's Astoria, 1785.	5 30	3 36	—	—	—	—	—	—	—	—	—	—
Mon.	21	Battle of Navarino, 1827.	5 30	3 36	—	—	—	—	—	—	—	—	—	—
Tues.	22	Battle of Trafalgar, 1805.	5 30	3 36	—	—	—	—	—	—	—	—	—	—
Wed.	23	Battle of Agincourt, 1415.	5 30	3 36	—	—	—	—	—	—	—	—	—	—
Thurs.	24	Battle of Agincourt, 1415.	5 30	3 36	—	—	—	—	—	—	—	—	—	—
Frid.	25	Crispian and Crispian.	5 30	3 36	—	—	—	—	—	—	—	—	—	—
Sat.	26	Dr. Doddridge died, 1751.	5 30	3 36	—	—	—	—	—	—	—	—	—	—
Sun.	27	St. Andrew's Astoria, 1785.	5 30	3 36	—	—	—	—	—	—	—	—	—	—
Mon.	28	St. Andrew's Astoria, 1785.	5 30	3 36	—	—	—	—	—	—	—	—	—	—
Tues.	29	St. Andrew's Astoria, 1785.	5 30	3 36	—	—	—	—	—	—	—	—	—	—
Wed.	30	St. Andrew's Astoria, 1785.	5 30	3 36	—	—	—	—	—	—	—	—	—	—
Thurs.	31	St. Andrew's Astoria, 1785.	5 30	3 36	—	—	—	—	—	—	—	—	—	—

Ocean was called by our Roman Forefathers Wyne month, or Wine month, and sometimes October (Ybbs, from the approach of Winter). It was the eighth month of the Alban Calendar, in which it had thirty-nine days. Its name is derived from the Latin, octo, eight, and hence, a show-er of rain. Romanists reduced it to thirty-one days; hence to twenty-nine Julian and Augustan month added one, and this number has been since observed.

DECEMBER.—XXXI DAYS.

MORRAY MEAN TIME.

D. M. N.

MOON'S PHASES.	{	New Moon.	3 10 77 P. M.
		First Quarter	12 1 30 4 A. M.
		Full Moon ..	19 9 54-6 A. M.
		Last Quarter	26 2 14-5 A. M.

Days of the week.	Days of the month.	REMARKABLE EVENTS.	SOL.		MOON.				MOON WATER.	
			Rises.	Sets.	Rises.	Sets.				
						A. M.	P. M.			
			A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
			5. 15	5. 31	5. 43		5. 34	5. 51	5. 56	
Mon.	1	Advent Sunday.								
	2	Arriving of Innoc at Prison by St. E. Sals, 1628.	4. 16	5. 31	4. 44		4. 36	4. 50	10. 45	10. 45
Tues.	3	Exp. of life of Innoc, 1618.	4. 16	5. 31	4. 43		4. 36	4. 50	10. 45	10. 45
Wed.	4	Battle of Scutslap, 1648.	4. 16	5. 31	4. 37		4. 34	4. 48	11. 40	11. 40
Thurs.	5	Acta. near Irwaddy 1688.	4. 16	5. 31	7. 29		4. 34	4. 48	11. 40	11. 40
Frid.	6	St. Nicholas.—Battle of Rangoon, 1784.	4. 16	5. 31	5. 35		7. 44		4. 18	
Sat.	7	Algonquin River introduced, 1684.—Battle of Rangoon, 1684.	4. 16	5. 31	5. 46		4. 33	4. 44	4. 38	
Sun.	8	2d Sunday of Advent.—Conception B. V. Mary.	4. 16	5. 31	5. 44		4. 33	4. 44	4. 38	
Mon.	9	Passage of the Nile 1813.	4. 16	5. 31	14. 23		10. 12	1. 43	4. 10	
Tues.	10	Battle of Barroilth, 1613.	4. 16	5. 31	11. 15		11. 01	4. 36	4. 47	
Wed.	11	John Gay died, 1733.	4. 16	5. 31	11. 51		11. 34	5. 18	4. 39	
Thurs.	12	Old St. Andrew's Day.—Fort Geo. captured, 1613.	4. 16	5. 31		4. 30		4. 30	4. 39	
Frid.	13	St. Lucia.—Capture of Koolah by St. E. Sals, 1684.	4. 16	5. 31	1. 00	5. 40		4. 30	4. 42	
Sat.	14	Washington, Dec. 1788.	4. 16	5. 31	1. 00	5. 40		4. 34	4. 42	
Sun.	15	St. E. Sals.—Battle of Rangoon, 1613.	4. 16	5. 31	5. 40	5. 40		4. 34	4. 42	
Mon.	16	Battle of Rangoon, 1613.	4. 16	5. 31	5. 40	5. 40		4. 34	4. 42	
Tues.	17	St. Barbara born, 1677.	4. 16	5. 31	4. 43	4. 13		4. 34	4. 42	
Wed.	18	St. Barbara born, 1677.	4. 16	5. 31	4. 43	4. 13		4. 34	4. 42	
Thurs.	19	St. Barbara born, 1677.	4. 16	5. 31	4. 43	4. 13		4. 34	4. 42	
Frid.	20	St. Barbara born, 1677.	4. 16	5. 31	4. 43	4. 13		4. 34	4. 42	
Sat.	21	St. Barbara born, 1677.	4. 16	5. 31	4. 43	4. 13		4. 34	4. 42	
Sun.	22	St. Barbara born, 1677.	4. 16	5. 31	4. 43	4. 13		4. 34	4. 42	
Mon.	23	St. Barbara born, 1677.	4. 16	5. 31	4. 43	4. 13		4. 34	4. 42	
Tues.	24	St. Barbara born, 1677.	4. 16	5. 31	4. 43	4. 13		4. 34	4. 42	
Wed.	25	St. Barbara born, 1677.	4. 16	5. 31	4. 43	4. 13		4. 34	4. 42	
Thurs.	26	St. Barbara born, 1677.	4. 16	5. 31	4. 43	4. 13		4. 34	4. 42	
Frid.	27	St. John the Evangelist.	4. 16	5. 31	4. 43	4. 13		4. 34	4. 42	
Sat.	28	Immaculate.	4. 16	5. 31	4. 43	4. 13		4. 34	4. 42	
Sun.	29	Wycliffe died, 1384.	4. 16	5. 31	4. 43	4. 13		4. 34	4. 42	
Mon.	30	Capture of Quebec by Montcalm, 1759.	4. 16	5. 31	4. 43	4. 13		4. 34	4. 42	
Tues.	31	The year 1866 expired.—Drift of General Curleton at Quebec, 1774.—1st Charge to E. L. Conway 1488.	4. 16	5. 31	4. 43	4. 13		4. 34	4. 42	

DECEMBER.—The month of December is named by the Romans from being the tenth or the month into which they divided the year was designated by the Romans under month; but for Christianity, they plainly gave the name of holy month, or Noliath month.

THE INDIAN CALENDAR

FOR THE YEAR 1864

SHOWING THE CORRELATIVE DATA ACCORDING
TO THE VARIOUS MODES OF reckoning TIME
AMONG THE ENGLISH, HINDOOS, MALABAR
SIAMS, PARSIS, AND MAHOMMEDANS

FOR THE YEAR OF CHRIST	1864
VEERAMAJIT SUNVUT.	1864 Y
SHALIVAHAN SEUK, SOUMYU AND RADHARIE	1771 YS
MALABAR.	1865-66
FREDERICK OR KOWROK.	1719-20
HISHER.	1865-67
FULLER.	1865-68
AND	
BOOR SUN KUMMEEN MIATTIN WOULF AND AHIDRA	
KUMMEEN MIATTIN WOULF	1864-61

INTRODUCTION

THE only explanation which is conceived necessary to render the contents of the following Calendar fully understood, is that the Christian months indicated at the top of each page, divide the Native months as they appear represented in the space below allotted to their names. January, for example, comprises of the Hindoo months Marrow, March and Pairoon; Coomatti, Dwera and Coomatt, Poonch and March; and Malabar Dhanach and Maperon; the Puroon months Shamsheeyan, Tuar and Amoorad; Kishoor Amoorad and Shearver; and the date of POUROH 127 to 127; and the Mahomedan months Suffer and Kubees-ul-awal.

From the contents it is to be collected, that the lot of January corresponds with the 3rd of March Vud, Marrow the 3rd of Poonch Vud, Coomatti, Dwera and Coomatt; 19th of Dhanach, Malabar; the 7th of Tuar Shamsheeyan; the 7th of Amoorad Kishoor; the 17th day of Kowroo, or Kishoor; and the 19th of Suffer Mahomedan; and so throughout the year.

We have also endeavored to discriminate the Fasts and Festivals of each nation by different sorts of type: the Hindoos for example, we have distinguished by Roman small letters, as *Shukla Purnima*; the name of the Malabar month by Roman capitals, as *MAGARAH* the Puroon by small capitals, as *Amoorad*; and the Mahomedan, by italic small letters, as *Kishoor*.

HINDOOS.

It may have been observed, that the Hindoo lunar months invariably consist of 30 Tithes, or lunar days; and the whole month is divided into two equal parts, of 15 Tithes each: the one called *Shukla Purnima*, or *Shukla*—the bright half or increase of the moon; the other the *Krishna Purnima*, or *Vad*, the dark half or decrease of the Moon.—The lunar month begins on the western side of India, and south of the *Varadaha* river with the first day of the *Shukla Purnima*, (*Shukla Purnima*) or bright half of the Moon.—At *Bombay*, *Calcutta* and the countries north of the *Varadaha*, the lunar month begins with the first day of the *Krishna Purnima*, (*Vad Purnima*), or dark half of the

begin.—The first is designated the *Mahomedan* mode of reckoning; and the latter the *Krishna*. The former year begins with the first day of the *Mahomedan* Purnima, or bright half of the *Mahomedan* Chaitra, both north and south of the *Barbadoes*, in every country in India; but in the dark half of the *Mahomedan* Purnima the other or *Mahomedan* Purnima at Benares, the half lunar month of *Chaitra* is taken from the last lunar month of the year preceding, and considered to belong to it.

It has been already stated that the lunar month invariably consists of 30 *Tithis* or lunar days, but it has been necessary with all ancient nations, in order to regulate their laws and festivals, to keep certain lunar days, and to reckon others *void*, to make up the deficiency: the first of these are termed by the *Hindus*, *Ekadasi* *Tithis* (*particular days*), and the days repeated twice are called *Widdi* *Tithis* (*additional days*). The rule of them is exceedingly simple.—Those lunar days on which the sun does not rise, (*Amavasya* *days*) are struck out; those in which it rises twice or *Widdi*, or *additional*; and it is obvious that such circumstances will occur about six times in the course of the lunar year.

PARNES.

There are at present two branches of the *Parnes*, who differ one month in the year from each other: those that forward one month in their year are styled *Krishna*, and the rest *Amavasya*. The present scheme embraces the *Parnes* *Rite* of *Yamou*, commonly styled *Krishna* or *Durga* *Navras*, or *Navaratri*, the same being made use of to all national calculations among the *Adami* *Navras*, the new year of which always commences on the 1st day of *Farvardin*. The *Krishna* reckon the new year and the *Durga* *Navras* to fall on the 25th of August, one month earlier than the commencement of the *Amavasya* *Navras* new year.—It also embraces the *Parnes* *Rite* of *Yamou*, commonly called *Amavasya*, the new year of which generally begins on the 1st day of *Farvardin*. The *Amavasya* compare the new year to summer from the 5th of September a month later than the commencement of the *Krishna* new year.

MAHOMMEDANS.

The first day of *Mahomedan*, or the commencement of the year, is ordinarily reckoned from the first appearance of the Moon, after the conjunction observed from an eminence of any sort, or even in cloudy weather from the time at which, but for these clouds, it would be visible: and this one usually happens earlier than 24, or later than 48, hours after the conjunction.—After this summer each several months is reckoned, and the lapse of twelve such months constitutes the *Mahomedan* year.

NATIVE FESTIVALS

HINDOO

MOON'S PURNIMA—On this day the sun enters the sign of *Mezha* or *Capricorn*—Vide 11th January. The *Hindu* Festivals are so numerous, and the observance of them are so important, that they often bewilder a man's mind when he attempts to describe them. And it is equally difficult to point out which of the festivals is the greatest. The writers of the *Khanda* have not such enormous work on the observance of each of them, as to surpass all human comprehension; and they have even unhesitatingly said that those observances themselves will obtain heaven. Great rejoicings are held among the *Hindus*, but particularly among the *Brakmins*, on account of the feast of *Mezha* *Purnima*, when the sun reaches the most southern sign of the *Indian* *Mezha* or *Capricorn*. From this day till the time of his leaving the most southern and returning towards the southern sign of the *Indian* he is called *Chaturmas* (year) and his passage to the most southern sign is called *Purnima*. The *varni* and *astika* and *vedic* divide the *Chaturmas* and *Purnima* into two equal parts. The days of *Chaturmas* are esteemed lucky, and those of the *Purnima* unlucky. During the days of *Purnima*, when it is said that the gates of heaven are shut, and to the *Uragas* they are open. For men to die in the *Uragas* is considered more blessed, because they get immediate entrance into heaven; but if the righteous die in the *Purnima*, they shall have to wait outside of the gates till the *Uragas* sets in. In the days of *Chaturmas*, *Mezha*, the ceremony of investing the youths with the sacred cord, and marriages, are celebrated. The ceremonies that are celebrated on the day of *Mezha* *Purnima*, just at the time of the sun's entrance into the sign, are three. The *Mezha* go to the sea, accompanied by a *Brakmin* priest, or *brahmin*; there they rub their bodies with oil, and wash themselves in the manner prescribed in the *Mezha*. The *Brakmins* then repeat certain prayers and mantras in the ocean, and close the ceremony by receiving due alms, and a great sum of money for himself. On their

a. These are said to be the favorite gods of the sea.

offerings have they bring Brahmins, present them with a cup of bull-ghee filled with milk and other money according to the ability of the Fairman. Some even present the Brahmins with sugar cane, new clothes, umbrellas, etc., and the whole family receives beneficence from them, which is done by the Brahmins repeating certain words, and throwing on their heads a few grains of red-colored rice. After the presentation of this money, they go to take their usual bathing outside of the temple. They bathe their friends and make the Brahmins and themselves clean. They wear new clothes, gold and other ornaments, and dressed in beautiful their friends and relations, distributing all with sugar. At the time of bathing the milk is used for the purpose, they repeat these words, "receive these milk which I give, and be friendly with me throughout the whole year." All the prices and presents that are offered this day are to the sun, and so to an other god. The second day of Fatatta is named *Shiva*, which is generally celebrated by women by making small presents among those of their own sex.

WINEY FERTILIZATION seems to have been instituted in honor of the Spring, which season is personified under the name of *Wannawa*, who is said to attend on *Lama*, or the God of Love.—*Vide 15th January*

REDEMPTION is dedicated to the worship of the sun. This day is the beginning of the *Harvesting*, or period embracing the ripening of a *Monso*, of which it governs in succession during the different ages of the world. The present age is under the dominion of the *Thi* *Misaw*—and at the commencement of this period, a new sun is supposed to have appeared on the earth.—*Vide 15th January*

REDEMPTION.—A fest day in honor of *Shiva*, during which the *Linga*, or *Shivite* phallus, is worshipped.—*Vide 15th February* Vaidi chaitanya-das or the Monk of every season, is kept sacred by the veneration of this has *Shiva* with chaitanya-das has obtained for present, the epithet *Shiva Shiva Shiva*, or the great light of *Shiva*. The *Shiva* is present in the following manner for his sanctuary among the rest of *Shiva Shiva*. In time immemorial an anchor of wisdom and liberation India went into a forest this day to meet *Shiva*. He spent the whole day in the pursuit of his guru, and, on a sudden, light came on, and he was left in the mercy of the wild beasts. When he found himself in such a horrid condition, he had recourse to a *Shiva* or *Shiva* day. He was saved from attack. Having got up on the tree, by way of relaxation, he got a better view he broke off all the branches that hung around and above his head, and hung them down. Fortunately the tiger which he there fell on the *Linga* of *Shiva*, which was near the foot of the tree. *Shiva* was so much pleased and satisfied by the accidental worship of his guru, that he forthwith sent a *Vaidi*, or heavenly chariot, and took the hunter into *Shiva*, his own abode, with congratulations of joy. To commemorate this great event of the entrance of the anchor into *Shiva*, the Hindu observe a fast this day, and worship *Shiva* in hopes of obtaining his merit. Observance of *Shiva Shiva*.—This day the votaries of *Shiva* fast, and, in the night, repair to the temples of *Shiva*, accompanied by Brahmin Priests, who perform *Puja* in repeating certain incantations; first he pours some water over the *Linga*, and washes it, and afterwards he dresses it with new flowers. When this is done, the Priest takes his sacred bowl, wherein *Shiva* is threaded different times over written, and reads the mantras, and the *Vaidi*, the starshipper. After a leaf of *Shiva* over the head of the *Linga* each time. This kind of *Puja* is performed four different times during the night, and then water is kept up for the whole night. This is called the *Puja* of the four *Shiva*, or *Shiva*. It commences at about eight p.m. and ends at five a.m. This night the *Puja* of *Shiva* are dressed by devotees. Some persons engage twelve Brahmins and others four *Shiva* to perform the *Puja*, according to the ability of the *Vaidi*. The Brahmins were by liberally paid for their labors.

WINEY (SARAWAT) - *SHIVA* or *SHIVAT* - This festival, called also *Shivata*, is the evening festival, is supposed by the *W. Jones* to belong to the *Shiva* system, and to be similar to the Persian *Neveer*. It commences 15 days before the full moon, on which the ceremonies are terminated, and is held in honor of *Shiva*. In the *Shiva* system which the *Shiva* system was taken towards their neighbors, this festival resembles the *Shiva* system, which the *Shiva* system was taken towards their neighbors. It corresponds with our 1st of April. The *Shiva* are dressed upon the image of the God, and adorned and supplied by the worshippers. Each other while females are adorned by *Shiva* and *Shiva* of an very clear description. The *Shiva* who *Shiva* is placed on the pile *Shiva* at the close of the festival is called *Shiva*, and the right of first offering it to a village is considered as an honorary privilege. Neither the origin of this festival nor the manner in which it is observed can be ascertained. But in this manner of observing it is confined to the lower classes of the *Shiva* community—the highest apparently joining in it with the same zeal as the lowest. This festival commences on the day of the full moon, but only a few of the best days are practically and openly devoted to it. For two or three days no respectable women appear in the streets, as *Shiva* and *Shiva* in the language of almost every one is *Shiva*, and *Shiva* in the language of every one is *Shiva*. It is what called *Shiva*, from the name of the *Shiva*, in which it occurs.—*Vide 15th Feb*

THE HINDU NEW YEAR (Shivra, called *Gandhi* *Shiva*).—On the morning of this day a *Shiva* first rubs oil upon his body and then bathes himself with warm water. A *Shiva* having a flag, and surrounded with a *Shiva* or *Shiva* *Shiva*, is dressed in front of the house. The *Shiva* *Shiva* must be created by *Shiva* *Shiva*. This represents the house of *Shiva*, the *Shiva*.

• A *Shiva* tree of *Shiva*, and which is held sacred among the *Shiva*.

of the gods, which on this day is also related in honor of them by the gods. What is done here in India is therefore in imitation of what takes place in the houses of India.—Vide 18th March. The house of the latter place are then to be seen, which express health to the body because this tree is the offspring of the Ambrosia of the gods. The auspicious for the New Year is then to be worshipped, and its productions in regard to the year just commencing are to be heard from the mouth of the Jotikans. They tell whether there is to be abundance or a scarcity of rain, whether there will be unusual heat or cold, whether drought, interdictions, &c., are at hand, whether unusual sickness is to prevail, &c. As the individual on this day also knows what he is to expect during the year whether health or sickness, prosperity or adversity, it is to be his portion, &c. All this important information is not of course to be obtained without some compensation. And not only are persons to be given to the Jotikans, but the poor people are taught on this day to extend their liberality also to the Gorrans and Brahmins. The day is also to be celebrated by feasting. This is an exceptional day for commencing a new building, or engaging in any new undertaking.

RAM NAWRIS.—On this day Ramachandra, the 14th incarnation of Vishnu, was born at Ayodhya, or Oude, about B. C. 1800.—Vide 18th March. Rama is supposed to be the same as the Greek Hercules or Theseus, and the object of the incarnation was to effect the destruction of Ravana, who was a blood-thirsty tyrant of Lanka or Ceylon, which was at last done with the assistance of Hanuman, the Chief of the Monkey tribe. The birth of Rama is, strange to say, celebrated eight days previous to the occurrence, that is from the first of Chitra month to the ninth. From the first day the temples of Rama are whitewashed, and illuminated in the evening, and the image of Rama is adorned with costly ornaments. In the evening the Ramayan, or the sacred legendary history of Rama, is read in the temples, and in the night Kirtan is practised by the Bhaktians, who describe the morality and heroic actions of Rama. Nautchies are also not omitted during the nights. In some temples Bhaktians are fed with a rich and substantial dinner for eight successive days. These days are denominated Rama Navratras, or the nights of Rama. During these days, many Hindus, both males and females, go to the temples of Rama to hear the Kirtan and Poesan. The last or principal day is Ram-navami, when, it is said, Rama became incarnate as Rama. In honor of this incarnation the Hindus fast the whole day. They get up in the morning, wash themselves, and put on rich clothes and ornaments, and repair to the temples of Rama at about 9 o'clock. Every temple of Rama is well furnished this day, and images are adorned with precious ornaments and rich brocade. A Bhaktian is engaged to describe the birth and circumstances that attended this incarnation. He continues his preaching till twelve o'clock, when he brings a small image of Rama newly ornamented, and well clad, and shows it to his audience, and tells them that it is Rama, who became incarnate, and puts it into a small cradle prepared for the purpose. The assembly then three Chaitanyas prostrate before the image and worship it. Ganga is the object of adoration and an invocation of the assembly at this occasion. They sing psalms, a red powder is put on each other, and with great noise about the o'clock they return home, and again go to the temple in the evening. The feast of Ramnavami is more particularly observed by the votaries of Vishnu.

VISHU NAWRIS (BATTEN NAWRIS).—A fast observed by women at the end of the Indian year, to preserve them from widowhood.—Vide 18th June.

ARABIAN EKAMASIP is the 11th of the light half of the month Ashad, and is dedicated to Vishnu. On this day which refers to the summer solstice commences the birth of the gods, during which the deity reposes for four months in the serpent bed.—Vide 18th July.

RAJ PURNIMAS is devoted to the Desigrode in the form of Serpents. Ceremonies are performed on this day to ensure success against the bites of snakes.—Vide 18th Aug. The serpent Kalsip, slain by Krishna, is worshipped at the festival as was Python at Delphi.

SHRAVAT NAWRIS.—(ON NAWRIS PURNIMA).—On this day the rainy season is considered to be at an end, and a Cocomet is offered up to the sun & grain is sown towards those who sow ought to trust themselves to its harvest.—Vide 18th August.

JESHA AND GADRI NAWRIS.—(JESHA NAWRIS).—Instituted in commemoration of the birth of Krishna, which took place at midnight in the City of Mathura. Krishna, who in many respects agrees with the Greek Apollo, was the eighth incarnation of Vishnu, in which, according to a large sect of Hindus, was manifested a greater portion of divinity than in any of the preceding ones. His Uncle Kansa, who it was predicted would be slain by one of his own family, undertook to ensure the destruction of the infant God by placing guards over his cradle, and, lest the child was preserved from this and other attempts of his relations, who consequently gave disposition for the slaughtering of all newly born infants.—Vide 18th, 19th & 20th Aug. This festival is celebrated one of the greatest among the Hindus, and is therefore observed by almost all the Hindu community. There are two parts among the followers of Krishna, and they celebrate the feast on different days. Those belonging to the one keep the birthday of Krishna on the 10th day of the bright moon, and those belonging to the other the day following, being the day on which he was related to Gokul, in the house of Yashoda, through fear of his maternal uncle who sought his destruction, and some even keep both days. The former set on the day of Jyeshtha Ashad, and the latter on the day of Gokul Ashad. They fast the whole day, and at night they burn and worship an image of the infant Krishna, attending it with tales, a favorite play of Vishnu's, and with other stories in the manner enjoined by the Shrotra, and at about 10 or 11 p. m. they eat their Pishan food, which consists of fruits and some kinds of grains, being prohibited from eating rice and other grains that day. A Bhaktian is called in to perform the Pishan, and afterwards he himself is worshipped, and sent away loaded with Bhaktian and other

[illegible]

PIRIS PRIMA.—The dark half of the month *Shodrop*, and sacred to the Piria, or progeny of mankind, to whom heaven the souls of the deceased, sacred after the celebration of *Funeris ritus*, which is particularly proper during this season. —Vide 23d September

[illegible][illegible]

No member of the family is left unbedded: new clothes and ornaments are put on, and children are decorated. When this is done, the mistress of the house performs a sort of ceremony called *KARTI* by placing wicks either in silver or brass dishes, which means that God would remove all the difficulties and make the year happy,—when each male member makes her a present of money, sweetmeats are distributed, and friends are invited to dinner. The 26th, *Samantika*, last day of the month, is the day of *Samantika*, the goddess of learning and wealth. It is vulgarly known by the name of *Pudgipoo*, or the worship of the sheep. This day the year of Vikrama Samvat, or Vikrama's era, closes, all the merchants close their accounts this evening. New journals, ledgers, and day-books, are bought and worshipped through a Brahmin priest, and entries are made in the account books. Writers are sent to different shops with ruses to credit in their names, on this auspicious evening. *Samantika* is followed by *Samantika* the subsequent year's prosperity, and to be with them throughout the year then, the Brahmins are sufficiently paid for their labour, and servants receive a present of some money according to their rank. This day is celebrated by all classes of people—*Samantika*, *Samantika*, *Samantika*, &c. The 1st day of *Kartik* month is *Hastika*, the day of King Bali. This day Bali was sent to *Patil*, or the lower region, by Vishnu, for his great merit. They also rise up very early in the morning, make the *Agastya*, clean the houses, wash their bodies, and fill a basket with all the rags and rubbish in the house, put a lighted lamp over it, and throw it outside of the house, repeating these words: "Let all the misery and troubles go, and the kingdom of Bali come." After the ablutions, the women make an image of Bali Raja and worship it; presents are given to the Brahmins and other mendicants, and playing with dolls is continued with greater ardour and spirit than ever. The 2nd day of *Kartik* month is *Toma* *Devika*, which is commonly known by the name of *Shringi*. This day Yama, the king of the infernal regions, went to his sister to show and to perpetrate the summary of this, the Hindu must go to their sister's house and take their meal with them, and make them a present of some money or gold ornaments, and thus please the king who will save them from the punishment of their sins.

KARTIKA is the eleventh day (in some years the fourteenth) of the light half of the month *Kartika*, and is celebrated in honor of Vishnu. On this day the god is supposed to rise from his abode of 7 *sat* months—a *Shiva* which has reference to the sun at the winter solstice.—This 16th November.

KARTIKA is the full moon of the month *Kartika*. On the fifteenth of this month, as well as of *Magha*, *Asvini*, and *Vaisakha*, each of which day is called a *Pratishodha* *Karta*, gifts to the Brahmins are considered indispensable. *Pratishodha* is said to have gained his victory and made success over the demon. —This 16th November. *Kartika* about *Pratishodha*.

Full moon in the month of *Kartika*, is called the *Tree* *Pratishodha*. Matter of the tree *Pratishodha* is said to have become so powerful that he defeated almost all the gods, and drove them out of their habitations. When they formed a league and went to *Yama*, the shade of *Shiva*, and represented to him their grievances. When after leading up ear to their painful supplications, comforted them by the assurance that the evil should be soon removed, and sent them back to their respective homes. He accordingly made a car of the earth the wheels of which were the sun and the moon. *Shiva* was chosen his charioteer, the mountain *Himalaya* formed his bow, and *Wandara* the king serpent, his bowstring. *Yama* himself became his quiver. Thus equipped *Shiva* rode himself in it, and destroyed the mighty giant after a struggle. To perpetuate the memory of this great event, the women of the *Hindus* get up very early in the morning this day at about two o'clock, and wash themselves in cold water and repair to the temple of *Shiva* and worship his image. Afterwards they return home, and present a *Brahmin* with a lighted lamp, made either of silver, copper or brass, according to their ability, along with some fruits and *shankara*, a present in hand each. This is called *Pratishodha*, or present of a lamp. In the evening an illumination is made in the temples of *Shiva* and a pillar of stones built in front of all of them for this special occasion. A grand fair is also celebrated this day in honor of *Wandara*, near an image of *Shiva* at *Malabar Hill*. It is kept for three days, when brooms are erected, and shops are adorned with all kinds of articles by the people of all denominations. The *Hindus*, both the rich and poor *Brahmins* and *Shoodras*, go there and worship the image of *Shiva*, and buy garments and toys for their children. Some of the wealthier *Hindus* remain there with their families for three or four days in the *Pratishodha*, or broom festival by them, but the poor return the same evening. During these days hundreds of papers are spent in hiring *conversations* and performing *sandhya* and *puja*. Among the many other entertainments gambling is not overlooked.

NEW CEREMONIES.

Different ceremonies are prescribed by the *Shastars* to be observed at the period of conception, and the different stages of pregnancy. *Janm* is to be performed at the birth of the infant, and consists in giving it a drop of honey out of a golden spoon before dividing the navel string. Other rites are to be observed on naming the child twelve days after birth—on bringing him outside the house when three months old—on putting him with the hand at six months—and, if a male, on shaving his head at the age of three years.

MARRIAGE CEREMONIES.

Among *Brahmins* the male may be married at any time after the "Mangal" or betrothal with the sacred thread, which is done within the age of eight years, and among other castes at any age. The female should not be ten years old, and her age must be less than that

of her husband and she should be married before the appearance of the signs of puberty. The Hindus question eight kinds of marriages, but one only is observed by the "higher" classes, named *Brahma*, when the charges are specially incurred by the fathers of the parties. The principal marriage ceremonies among Brahmins are the "Kanyasulkam," the wedding by the father or Astrologer of the manes of the parties, and the day and hours at which the wedding is to take place; the "Gangasnkam," or walking round a fire three times, at each time seven steps, and tying together the partners of the parties, and the home or burial offering after which they contract in indisoluble. The girl is given away by her father in his own house, in which it is usual for her to remain till the appearance of the signs of puberty after which the proceeds by the residence of her father-in-law where her husband also resides, or to that of the latter should he be otherwise. Particular months and junctions of the planets are prescribed for the celebration of marriages in different castes, as also the same customs in different countries, have their particular ceremonies, which are too various to be described here. The "Pitru-Sahsra" is the performance of certain ceremonies on the occurrence of the first menstruous symptoms.

DEATH CEREMONIES

On the death of a man, the performance of his funeral obsequies, (*Shraddha*) and of the monthly and annual perfunctory ceremonies, devotes on his heir. The principal phases for performing "Shraddha" are eleven days after death; secondly every month and thirdly on the anniversary of death. Brahmins are unseen for ten days after the death of a wife too—the military class for twelve—the merchant for fifteen,—and Shoodras for thirty. Among the Hindus generally, the body of the deceased is burnt, but that of an infant under two years of age is buried. The "Shraddha" consists in the offering of rice, flowers, water &c. to the deceased and to his manes, in order to enable his soul to ascend to the heaven of the stars or great progenitors of the human race.

MAHOMEDAN FESTIVALS

RAHAT.—This Mahomedan fast commences each day throughout the month of this name, when the first streak of light borders the Eastern Horizon, and continues until the stars are clearly discerned in the heavens. During the whole period not the slightest particle of food, not one single drop of water nor any other liquid, passes the lips from the dawn till the appearance of the stars in the evening. Each day during this fast is passed in constant prayer by the great scholars, and in reciting the Koran or the 100 of the Prophet.—Vails 11th July. The fast is first broken by a cooling draught called *Paradise* the name which is used by Jews. It is composed of the seeds of lettuce, cucumber and melon, with coriander all well pounded, and afterwards diluted with cold water rose-water sugar syrup of pomegranate, and burnt are also added. The whole preparation is made in the Kewanaah, and then drunk by ladies full of all true Mohammedan. Plain boiled rice with chick (sour curd) and sugar forms the first morning's repast of the fast. dried dates are eaten with it to remembrance of the Prophet, thirty whom greatest luxury was supposed to be the dates of Arabia. The conclusion of the month Ramadan is celebrated as an Eid or festival, and is hailed with great rejoicing and merriment, as a sort of reward for their severe abstinence. In every house the same duties are provided, every moment that can be thought of is indulged in, the Muslim women in the apartments of the gentlemen, and the dances in those of the ladies, are in great request. The Kewanaah ring with festive songs and all is life, joy, cheerfulness, and cordiality on this last day of the Ramadan, when the lady of the mansion sits in state to receive numerous guests, visitors, and great proof of her power to others.

EID.—The followers of Mahomet claim to be the descendants of Abraham through his son Ishmael, who they say was chosen as the offering to the Almighty and not Isaac, then offering from the belief of the Jews and Christians, and supporting their assertion by traditions which they deem conclusive evidence on the subject, in opposition to the authority of the Bible. The offering thus made to heaven is annually commemorated by the sacrifice of particular animals, such as Camels, Sheep, Goats, Kids, or Lambs, according to each person's means, and answers the double purpose of honouring the memory of Abraham and Ishmael, and also assisting in a meal in a time of great need. The followers of Mahomet believe that the entrance to Paradise is guarded by a bridge made of a crystal, or some such equally shiny material, affording a precarious and unstable footing. To enable them, therefore, to pass without danger, they believe that the number of animals they have sacrificed at the feast of Eid will be present to lend their aid to help them over in safety.

KING YUSSEF.—In commemoration of Abraham offering up Isaac, but in Mahomedan tradition Ishmael, and this is the day on which they annually perform the Haj at Mecca.—Vide 17th October.

MAHOMEDANS.—A celebrated mourning festival, held annually in remembrance of the first martyr of the Mahomedans. Hussein and Haneen, the eldest sons of Fatima and Ali, from whom the whole race of Aliyyah have generated. Hussein was poisoned by an assassin of the name of Calyfa, and Haneen, the last victim of the descendants of the Prophet's family to the King Yussef's fury suffered a cruel death, after the most severe trials, on the plain of Karbala, on the tenth day of the Arabian month Moharrum, the anniversary of which catastrophe is remembered with the most devoted zeal. Hussein and Haneen were, as above stated, the two sons of Ali, by his cousin Fatima, the daughter of Mahomed, and after the murder of their father by the conspirators of the Calyfa, they with their families removed from Mecca, the capital, to Medina. After residing there for several years, the people of Mecca, being tired of King Yussef's tyrannical rule, invited Hussein to return to the capital and take up his lawful right as Hussein, (Leader of the Faithful.) Before accepting this invitation, Hussein sent Mowla, his cousin, as a messenger, to report the true state of affairs to him; but on his arrival with his two sons at Mecca, he was seized by order of King Yussef, and cast from a precipice, and his two brothers were barbarously murdered, for the sake of the reward offered for their heads. This forms the subject of the ten days bewailing during the Moharrum. The Mahomedans are divided into two distinct sects, called the Shias and the Hanafis. The former believe Ali and his descendants to be the lawful leaders after Mahomed, and the latter are represented that the Calyfa, or Abubakker Omar, &c. are the only leaders to be acknowledged. Hussein, Hussein, and Haneen are buried up, to be recovered during the Moharrum. The Festival begins on the first day of the moon (Moharrum) Tuesday, (a very dignifying rite, and applied to a representation of the Mahomedans erected over the remains of Aaron Haneen at Karbala) made of ivory ebony, sandalwood, cedar, and even wrought in silver filigree, and indeed of every variety of material from pure silver to bamboo and paper according to the rank and wealth of the party are exhibited in every direction, and conveyed in procession through the streets. Mourning assemblies are held morning and evening, in the Kasraa Bazaar, during the Moharrum, and the head Priest or Fardher recites a subject for each day's service from the various books composed on the subject, descriptive of the life and sufferings of Hussein and Haneen. The Mahomedans, a poetical composition of great merit, and embracing all the subjects that meet the circumstances, is chanted with great effect. The names of their lawful leaders are recited with blessings, and that of their despotic the Calyfa with curses. Then comes the procession of David Dhall, the name of Hussein's horse killed at Karbala, lastingly remembered, and finally the Tamas are deposited with funeral rites in the public burial grounds, where the Mohomedans, except the women of another year. The taboot is a slight framework of bamboo, in the shape of a tabernacle covered and ornamented with coloured paper and tinsel, and is designed to represent the mahomedan built over the remains of the slaughtered Hussein. They very carefully to clean and appearance, according to the taste and ability of those who build them. In some of them are the representations of the tomb of Hussein and Haneen. Before these taboots, Hussein is burned, and various other rites are also performed. The subjects, it is said, are peculiar to India. They of course are not mentioned in the Koran, and they are not built either by the inhabitants of Persia or Arabia. Many Mahomedans regard them with strong disapprobation. Here, in Bombay, the larger portion of the Mahomedans take in building the taboots. These were taken out, and accompanied with music carried in procession through the Blouby Bazaar on the night of the month until it is back of the morning of the tenth day and from 8 to 9 o'clock on the afternoon of the same day on their way to the Beach on Park Bay where the greater part of the taboots, after being stripped of whatever was possessed of value, are cast into the sea. The practice of building taboots seems to be having ground in Bombay a portion of those who formerly united in this having adopted the views of those opposed to these things. The Indian Mahomedans, who do not unite in building the taboots, are accustomed to go on this occasion to the tombs for five successive evenings, to listen to the account of the death of Hussein. Their demonstrations of grief, however, are not equal to those of the Persians and Persians, who, while bemoaning the fatal, weep aloud, and smile bitterly upon their breasts. These are accustomed to meet at the Masjid, a little to the east of the American Mission Chapel, near the Balchatta tank in Shree Mahomed Ali Khan street. In Bombay, there is, strictly speaking, no representation of the battle which was fought previous to the death of Hussein. Some two or three horsemen bearing flags enter the large yard adjoining the Kasraa Bazaar, with loud wailings, and are followed by two horses caparisoned to represent those which were for the use of the fallen Hussein. One person on horseback, with a long sword apparently run through the head, and severed with blood, joins in the wailings. A female infant in deep mourning sitting at the door of a small mahomedan, which is carried on the shoulders of men, constantly weeps aloud, or cast straw upon her head in token of grief. These pale round in a circle, accompanied or followed by a company on foot, who beat upon their breasts, crying, "hai Hussein, hai Hussein." Sometimes a person represented in a dying state, his body covered with wounds and blood, and sharp and dapples run into it, is carried about in the procession. The whole is indeed a strange exhibition, suited to excite in the mind of the spectator all possible mingled feelings of pity, wonder and grief. We are not sufficiently informed to give an accurate account of all that occurs on this occasion. It would seem that this festival is now celebrated with less effect and effort than formerly. It is apparently becoming more and more a farce. The grief in England for the late part seized. The decline of the peculiar zeal of the Mahomedans must necessarily lead them to enter into these with less spirit.—Vide 6th November.

HOLIDAYS ALLOWED IN THE PUBLIC OFFICES AT BOMBAY IN THE YEAR 1899

EUROPEAN HOLIDAYS.—ELEVEN

CHRISTMAS DAY from the Evening of the 26th December to the morning of the 2nd January	6 Days.
MOLT WEEK Thursday Friday and Saturday the 20th, 21st and 22nd May	3 Days.

HINDOO HOLIDAYS.—EIGHTEEN

Vaisak Navratri.	January 12th	Saturday	1 Day
Navratri	February 18th	Sunday	1 Day
Gadga	February 24th, 25th, 26th, Sunday Monday Tuesday and 27th		4 Days
Ram Navami	March 23rd	Friday	1 Day
Goodwill Day	August 22nd	Thursday	1 Day
Janmas Uthrasani	August 29th	Friday	1 Day
Ganesh Chaturthi	September 9th	Monday	1 Day
Dussehra	October 12th	Tuesday	1 Day
Dussehra	November 2nd, 4th, 14th, Sunday Monday Tuesday and 6th	Wednesday	4 Days

MAMOMMERDAN HOLIDAYS.—ONE.

Mamommerdani Eed.	August 16th and 17th	Sunday and Monday	2 Days
Dussehra Eed	October 17th	Thursday	1 Day
Moharram	November 18th and 19th	Friday and Saturday	2 Days
Nabha Fair	December 15th	Thursday	1 Day

PARKER HOLIDAYS, KUDMER.—FOURTEEN

Jannabadi Navras	March 21st	Thursday	1 Day
Alam Fani.	April 9th	Thursday	1 Day
Adar Fani	May 3rd	Friday	1 Day
Farvardan Jami	May 12th	Monday	1 Day
Gadga Ghazdar	August 22nd, 24th, 25th, 26th and 27th	Friday Sunday Monday and Tuesday	5 Days
Papayan, New Year's day	August 29th	Wednesday	1 Day
Khorad Fani and Vaisak.	September 2nd, and 3rd	Monday and Tuesday	2 Days
Abanbaram Belpary	September 12th	Friday	1 Day

PARKER HOLIDAYS, SHAKSHOTE.—FOURTEEN

Jannabadi Navras	March 21st	Thursday	1 Day
Alam Fani	May 9th	Friday	1 Day
Adar Fani	June 2nd	Sunday	1 Day
Farvardan Jami	June 12th	Wednesday	1 Day
Gadga Ghazdar	September 22nd, 24th, 25th, 26th, Sunday Monday Tuesday and 27th	Wednesday and Thursday	5 Days
Papayan, New Year's day	September 27th	Friday	1 Day
Khorad Fani and Vaisak.	October 2nd and 3rd	Wednesday and Thursday	2 Days
Abanbaram Belpary	November 12th	Tuesday	1 Day

A LIST OF THE MONTHS.

EUROPEAN MONTHS.	MALABAR MONTHS.	PARKER MONTHS.	MAMOMMERDAN MONTHS.
1st Chyler.*	1st Kany	1st Farvardan	1st Moharram.
2nd Vaisak.	2nd Yashan.	2nd Ardabehad.	2nd Sefar
3rd Jeth	3rd Viradipam	3rd Khorad.	3rd Rabe-el-ahel
4th Ashad.	4th Dhamah.	4th Year	4th Rabe-el-ahel
5th Bhadrapad.	5th Bhagwan.	5th Jannabadi.	5th Jannabadi-el-ahel
6th Bhadrapad.	6th Kumbham.	6th Shavrin	6th Jannabadi-el-ahel
7th Ashwin.	7th Mousam.	7th Mohar	7th Rajab.
8th Kartik.*	8th Mousam.	8th Aban	8th Shaban.
9th Mahashivr.	9th Karam.	9th Adar	9th Ramazan.
10th Poush.	10th Mithamoon.	10th Daa.	10th Shawal.
11th Magh.	11th Karthikam.	11th Moharram	11th Rabi-ul
12th Falgun.	12th Chingam.	12th Adar	12th Rabi-ul
		Gadga 5 days	

* According to the Hindu Year

† Same as common with Kartik Shodh 1st, or Padyapa.

JANUARY 1940

Days of the Week.	HINDOO.			FARSI.			Remarks.
	At Nadia.	At Chittagong.	At Calcutta.	At Nadia.	At Chittagong.	At Calcutta.	
Tues. Wed. Thurs.	1 2 3	4 5 6	7 8 9	10 11 12	13 14 15	16 17 18	Assessment Fund, Nadia.
Frid. Sat. Sun.	19 20 21	22 23 24	25 26 27	28 29 30	31 32 33	34 35 36	Assessment Fund, Nadia.
Tues. Wed. Thurs.	37 38 39	40 41 42	43 44 45	46 47 48	49 50 51	52 53 54	Assessment Fund, Nadia.
Frid. Sat. Sun.	55 56 57	58 59 60	61 62 63	64 65 66	67 68 69	70 71 72	Assessment Fund, Nadia.
Tues. Wed. Thurs.	73 74 75	76 77 78	79 80 81	82 83 84	85 86 87	88 89 90	Assessment Fund, Nadia.
Frid. Sat. Sun.	91 92 93	94 95 96	97 98 99	100 101 102	103 104 105	106 107 108	Assessment Fund, Nadia.
Tues. Wed. Thurs.	109 110 111	112 113 114	115 116 117	118 119 120	121 122 123	124 125 126	Assessment Fund, Nadia.
Frid. Sat. Sun.	127 128 129	130 131 132	133 134 135	136 137 138	139 140 141	142 143 144	Assessment Fund, Nadia.
Tues. Wed. Thurs.	145 146 147	148 149 150	151 152 153	154 155 156	157 158 159	160 161 162	Assessment Fund, Nadia.
Frid. Sat. Sun.	163 164 165	166 167 168	169 170 171	172 173 174	175 176 177	178 179 180	Assessment Fund, Nadia.
Tues. Wed. Thurs.	181 182 183	184 185 186	187 188 189	190 191 192	193 194 195	196 197 198	Assessment Fund, Nadia.
Frid. Sat. Sun.	199 200 201	202 203 204	205 206 207	208 209 210	211 212 213	214 215 216	Assessment Fund, Nadia.
Tues. Wed. Thurs.	217 218 219	220 221 222	223 224 225	226 227 228	229 230 231	232 233 234	Assessment Fund, Nadia.
Frid. Sat. Sun.	235 236 237	238 239 240	241 242 243	244 245 246	247 248 249	250 251 252	Assessment Fund, Nadia.
Tues. Wed. Thurs.	253 254 255	256 257 258	259 260 261	262 263 264	265 266 267	268 269 270	Assessment Fund, Nadia.
Frid. Sat. Sun.	271 272 273	274 275 276	277 278 279	280 281 282	283 284 285	286 287 288	Assessment Fund, Nadia.
Tues. Wed. Thurs.	289 290 291	292 293 294	295 296 297	298 299 300	301 302 303	304 305 306	Assessment Fund, Nadia.
Frid. Sat. Sun.	307 308 309	310 311 312	313 314 315	316 317 318	319 320 321	322 323 324	Assessment Fund, Nadia.
Tues. Wed. Thurs.	325 326 327	328 329 330	331 332 333	334 335 336	337 338 339	340 341 342	Assessment Fund, Nadia.
Frid. Sat. Sun.	343 344 345	346 347 348	349 350 351	352 353 354	355 356 357	358 359 360	Assessment Fund, Nadia.
Tues. Wed. Thurs.	361 362 363	364 365 366	367 368 369	370 371 372	373 374 375	376 377 378	Assessment Fund, Nadia.
Frid. Sat. Sun.	379 380 381	382 383 384	385 386 387	388 389 390	391 392 393	394 395 396	Assessment Fund, Nadia.
Tues. Wed. Thurs.	397 398 399	400 401 402	403 404 405	406 407 408	409 410 411	412 413 414	Assessment Fund, Nadia.
Frid. Sat. Sun.	415 416 417	418 419 420	421 422 423	424 425 426	427 428 429	430 431 432	Assessment Fund, Nadia.
Tues. Wed. Thurs.	433 434 435	436 437 438	439 440 441	442 443 444	445 446 447	448 449 450	Assessment Fund, Nadia.
Frid. Sat. Sun.	451 452 453	454 455 456	457 458 459	460 461 462	463 464 465	466 467 468	Assessment Fund, Nadia.
Tues. Wed. Thurs.	469 470 471	472 473 474	475 476 477	478 479 480	481 482 483	484 485 486	Assessment Fund, Nadia.
Frid. Sat. Sun.	487 488 489	490 491 492	493 494 495	496 497 498	499 500 501	502 503 504	Assessment Fund, Nadia.
Tues. Wed. Thurs.	505 506 507	508 509 510	511 512 513	514 515 516	517 518 519	520 521 522	Assessment Fund, Nadia.
Frid. Sat. Sun.	523 524 525	526 527 528	529 530 531	532 533 534	535 536 537	538 539 540	Assessment Fund, Nadia.
Tues. Wed. Thurs.	541 542 543	544 545 546	547 548 549	550 551 552	553 554 555	556 557 558	Assessment Fund, Nadia.
Frid. Sat. Sun.	559 560 561	562 563 564	565 566 567	568 569 570	571 572 573	574 575 576	Assessment Fund, Nadia.
Tues. Wed. Thurs.	577 578 579	580 581 582	583 584 585	586 587 588	589 590 591	592 593 594	Assessment Fund, Nadia.
Frid. Sat. Sun.	595 596 597	598 599 600	601 602 603	604 605 606	607 608 609	610 611 612	Assessment Fund, Nadia.
Tues. Wed. Thurs.	613 614 615	616 617 618	619 620 621	622 623 624	625 626 627	628 629 630	Assessment Fund, Nadia.
Frid. Sat. Sun.	631 632 633	634 635 636	637 638 639	640 641 642	643 644 645	646 647 648	Assessment Fund, Nadia.
Tues. Wed. Thurs.	649 650 651	652 653 654	655 656 657	658 659 660	661 662 663	664 665 666	Assessment Fund, Nadia.
Frid. Sat. Sun.	667 668 669	670 671 672	673 674 675	676 677 678	679 680 681	682 683 684	Assessment Fund, Nadia.
Tues. Wed. Thurs.	685 686 687	688 689 690	691 692 693	694 695 696	697 698 699	700 701 702	Assessment Fund, Nadia.
Frid. Sat. Sun.	703 704 705	706 707 708	709 710 711	712 713 714	715 716 717	718 719 720	Assessment Fund, Nadia.
Tues. Wed. Thurs.	721 722 723	724 725 726	727 728 729	730 731 732	733 734 735	736 737 738	Assessment Fund, Nadia.
Frid. Sat. Sun.	739 740 741	742 743 744	745 746 747	748 749 750	751 752 753	754 755 756	Assessment Fund, Nadia.
Tues. Wed. Thurs.	757 758 759	760 761 762	763 764 765	766 767 768	769 770 771	772 773 774	Assessment Fund, Nadia.
Frid. Sat. Sun.	775 776 777	778 779 780	781 782 783	784 785 786	787 788 789	790 791 792	Assessment Fund, Nadia.
Tues. Wed. Thurs.	793 794 795	796 797 798	799 800 801	802 803 804	805 806 807	808 809 810	Assessment Fund, Nadia.
Frid. Sat. Sun.	811 812 813	814 815 816	817 818 819	820 821 822	823 824 825	826 827 828	Assessment Fund, Nadia.
Tues. Wed. Thurs.	829 830 831	832 833 834	835 836 837	838 839 840	841 842 843	844 845 846	Assessment Fund, Nadia.
Frid. Sat. Sun.	847 848 849	850 851 852	853 854 855	856 857 858	859 860 861	862 863 864	Assessment Fund, Nadia.
Tues. Wed. Thurs.	865 866 867	868 869 870	871 872 873	874 875 876	877 878 879	880 881 882	Assessment Fund, Nadia.
Frid. Sat. Sun.	883 884 885	886 887 888	889 890 891	892 893 894	895 896 897	898 899 900	Assessment Fund, Nadia.
Tues. Wed. Thurs.	901 902 903	904 905 906	907 908 909	910 911 912	913 914 915	916 917 918	Assessment Fund, Nadia.
Frid. Sat. Sun.	919 920 921	922 923 924	925 926 927	928 929 930	931 932 933	934 935 936	Assessment Fund, Nadia.
Tues. Wed. Thurs.	937 938 939	940 941 942	943 944 945	946 947 948	949 950 951	952 953 954	Assessment Fund, Nadia.
Frid. Sat. Sun.	955 956 957	958 959 960	961 962 963	964 965 966	967 968 969	970 971 972	Assessment Fund, Nadia.
Tues. Wed. Thurs.	973 974 975	976 977 978	979 980 981	982 983 984	985 986 987	988 989 990	Assessment Fund, Nadia.
Frid. Sat. Sun.	991 992 993	994 995 996	997 998 999	1000 1001 1002	1003 1004 1005	1006 1007 1008	Assessment Fund, Nadia.

FEBRUARY 1950

Days of the Week.	HINDOO.			FARSI.		Total.
	Chaitan.	Masik.	Shrawan.	Shrawan.	Karim, or Miran.	
Frid.	1	5	5	1	1	136 17
Sat.	2	6	6	2	2	136 14
Sun.	3	7	7	3	3	136 11
Mon.	4	8	8	4	4	136 8
Tues.	5	9	9	5	5	136 5
Wed.	6	10	10	6	6	136 2
Thurs.	7	11	11	7	7	136 0
Frid.	8	12	12	8	8	136 0
Sat.	9	13	13	9	9	136 0
Sun.	10	14	14	10	10	136 0
Mon.	11	15	15	11	11	136 0
Tues.	12	16	16	12	12	136 0
Wed.	13	17	17	13	13	136 0
Thurs.	14	18	18	14	14	136 0
Frid.	15	19	19	15	15	136 0
Sat.	16	20	20	16	16	136 0
Sun.	17	21	21	17	17	136 0
Mon.	18	22	22	18	18	136 0
Tues.	19	23	23	19	19	136 0
Wed.	20	24	24	20	20	136 0
Thurs.	21	25	25	21	21	136 0
Frid.	22	26	26	22	22	136 0
Sat.	23	27	27	23	23	136 0
Sun.	24	28	28	24	24	136 0
Mon.	25	29	29	25	25	136 0
Tues.	26	30	30	26	26	136 0
Wed.	27	31	31	27	27	136 0
Thurs.	28	1	1	28	28	136 0

APRIL 1980

[illegible]

JUNE, 1890.

Days of the Week.	HINDU.					PAGAN.		Remarks.	Hindu.	
	Chaitanya.	Jyestha.	Ashad.	Shravana.	Kartika.	Kartika.				
						Shravana.	Kartika.			
Mon.	1	2	3	4	5	6	7	8	9	10
Tue.	2	3	4	5	6	7	8	9	10	11
Wed.	3	4	5	6	7	8	9	10	11	12
Thur.	4	5	6	7	8	9	10	11	12	13
Fri.	5	6	7	8	9	10	11	12	13	14
Sat.	6	7	8	9	10	11	12	13	14	15
Mon.	7	8	9	10	11	12	13	14	15	16
Tue.	8	9	10	11	12	13	14	15	16	17
Wed.	9	10	11	12	13	14	15	16	17	18
Thur.	10	11	12	13	14	15	16	17	18	19
Fri.	11	12	13	14	15	16	17	18	19	20
Sat.	12	13	14	15	16	17	18	19	20	21
Mon.	13	14	15	16	17	18	19	20	21	22
Tue.	14	15	16	17	18	19	20	21	22	23
Wed.	15	16	17	18	19	20	21	22	23	24
Thur.	16	17	18	19	20	21	22	23	24	25
Fri.	17	18	19	20	21	22	23	24	25	26
Sat.	18	19	20	21	22	23	24	25	26	27
Mon.	19	20	21	22	23	24	25	26	27	28
Tue.	20	21	22	23	24	25	26	27	28	29
Wed.	21	22	23	24	25	26	27	28	29	30
Thur.	22	23	24	25	26	27	28	29	30	31
Fri.	23	24	25	26	27	28	29	30	31	32
Sat.	24	25	26	27	28	29	30	31	32	33
Mon.	25	26	27	28	29	30	31	32	33	34
Tue.	26	27	28	29	30	31	32	33	34	35
Wed.	27	28	29	30	31	32	33	34	35	36
Thur.	28	29	30	31	32	33	34	35	36	37
Fri.	29	30	31	32	33	34	35	36	37	38
Sat.	30	31	32	33	34	35	36	37	38	39
Mon.	31	32	33	34	35	36	37	38	39	40
Tue.	32	33	34	35	36	37	38	39	40	41
Wed.	33	34	35	36	37	38	39	40	41	42
Thur.	34	35	36	37	38	39	40	41	42	43
Fri.	35	36	37	38	39	40	41	42	43	44
Sat.	36	37	38	39	40	41	42	43	44	45
Mon.	37	38	39	40	41	42	43	44	45	46
Tue.	38	39	40	41	42	43	44	45	46	47
Wed.	39	40	41	42	43	44	45	46	47	48
Thur.	40	41	42	43	44	45	46	47	48	49
Fri.	41	42	43	44	45	46	47	48	49	50
Sat.	42	43	44	45	46	47	48	49	50	51
Mon.	43	44	45	46	47	48	49	50	51	52
Tue.	44	45	46	47	48	49	50	51	52	53
Wed.	45	46	47	48	49	50	51	52	53	54
Thur.	46	47	48	49	50	51	52	53	54	55
Fri.	47	48	49	50	51	52	53	54	55	56
Sat.	48	49	50	51	52	53	54	55	56	57
Mon.	49	50	51	52	53	54	55	56	57	58
Tue.	50	51	52	53	54	55	56	57	58	59
Wed.	51	52	53	54	55	56	57	58	59	60
Thur.	52	53	54	55	56	57	58	59	60	61
Fri.	53	54	55	56	57	58	59	60	61	62
Sat.	54	55	56	57	58	59	60	61	62	63
Mon.	55	56	57	58	59	60	61	62	63	64
Tue.	56	57	58	59	60	61	62	63	64	65
Wed.	57	58	59	60	61	62	63	64	65	66
Thur.	58	59	60	61	62	63	64	65	66	67
Fri.	59	60	61	62	63	64	65	66	67	68
Sat.	60	61	62	63	64	65	66	67	68	69
Mon.	61	62	63	64	65	66	67	68	69	70
Tue.	62	63	64	65	66	67	68	69	70	71
Wed.	63	64	65	66	67	68	69	70	71	72
Thur.	64	65	66	67	68	69	70	71	72	73
Fri.	65	66	67	68	69	70	71	72	73	74
Sat.	66	67	68	69	70	71	72	73	74	75
Mon.	67	68	69	70	71	72	73	74	75	76
Tue.	68	69	70	71	72	73	74	75	76	77
Wed.	69	70	71	72	73	74	75	76	77	78
Thur.	70	71	72	73	74	75	76	77	78	79
Fri.	71	72	73	74	75	76	77	78	79	80
Sat.	72	73	74	75	76	77	78	79	80	81
Mon.	73	74	75	76	77	78	79	80	81	82
Tue.	74	75	76	77	78	79	80	81	82	83
Wed.	75	76	77	78	79	80	81	82	83	84
Thur.	76	77	78	79	80	81	82	83	84	85
Fri.	77	78	79	80	81	82	83	84	85	86
Sat.	78	79	80	81	82	83	84	85	86	87
Mon.	79	80	81	82	83	84	85	86	87	88
Tue.	80	81	82	83	84	85	86	87	88	89
Wed.	81	82	83	84	85	86	87	88	89	90
Thur.	82	83	84	85	86	87	88	89	90	91
Fri.	83	84	85	86	87	88	89	90	91	92
Sat.	84	85	86	87	88	89	90	91	92	93
Mon.	85	86	87	88	89	90	91	92	93	94
Tue.	86	87	88	89	90	91	92	93	94	95
Wed.	87	88	89	90	91	92	93	94	95	96
Thur.	88	89	90	91	92	93	94	95	96	97
Fri.	89	90	91	92	93	94	95	96	97	98
Sat.	90	91	92	93	94	95	96	97	98	99
Mon.	91	92	93	94	95	96	97	98	99	100
Tue.	92	93	94	95	96	97	98	99	100	101
Wed.	93	94	95	96	97	98	99	100	101	102
Thur.	94	95	96	97	98	99	100	101	102	103
Fri.	95	96	97	98	99	100	101	102	103	104
Sat.	96	97	98	99	100	101	102	103	104	105
Mon.	97	98	99	100	101	102	103	104	105	106
Tue.	98	99	100	101	102	103	104	105	106	107
Wed.	99	100	101	102	103	104	105	106	107	108
Thur.	100	101	102	103	104	105	106	107	108	109
Fri.	101	102	103	104	105	106	107	108	109	110
Sat.	102	103	104	105	106	107	108	109	110	111
Mon.	103	104	105	106	107	108	109	110	111	112
Tue.	104	105	106	107	108	109	110	111	112	113
Wed.	105	106	107	108	109	110	111	112	113	114
Thur.	106	107	108	109	110	111	112	113	114	115
Fri.	107	108	109	110	111	112	113	114	115	116
Sat.	108	109	110	111	112	113	114	115	116	117
Mon.	109	110	111	112	113	114	115	116	117	118
Tue.	110	111	112	113	114	115	116	117	118	119
Wed.	111	112	113	114	115	116	117	118	119	120
Thur.	112	113	114	115	116	117	118	119	120	121
Fri.	113	114	115	116	117	118	119	120	121	122
Sat.	114	115	116	117	118	119	120	121	122	123
Mon.	115	116	117	118	119	120	121	122	123	124
Tue.	116	117	118	119	120	121	122	123	124	125
Wed.	117	118	119	120	121	122	123	124	125	126
Thur.	118	119	120	121	122	123	124	125	126	127
Fri.	119	120	121	122	123	124	125	126	127	128
Sat.	120	121	122	123	124	125	126	127	128	129
Mon.	121	122	123	124	125	126	127	128	129	130
Tue.	122	123	124	125	126	127	128	129	130	131
Wed.	123	124	125	126	127	128	129	130	131	132
Thur.	124	125	126	127	128	129	130	131	132	133
Fri.	125	126	127	128	129	130	131	132	133	134
Sat.	126	127	128	129	130	131	132	133	134	135
Mon.	127	128	129	130	131	132	133	134	135	136
Tue.	128	129	130	131	132	133	134	135	136	137
Wed.	129	130	131	132	133	134	135	136	137	138
Thur.	130	131	132	133	134	135	136	137	138	139
Fri.	131	132	133	134	135	136	137	138	139	140
Sat.	132	133	134	135	136	137	138	139	140	141
Mon.	133	134	135	136	137	138	139	140	141	142
Tue.	134	135	136	137	138	139	140	141	142	143
Wed.	135	136	137	138	139	140	141	142	143	144
Thur.	136	137	138	139	140	141	142	143	144	145
Fri.	137	138	139	140	141	142	143	144	145	146
Sat.	138	139	140	141	142	143	144	145	146	147
Mon.	139	140	141	142	143	144	145	146	147	148
Tue.	140	141	142	143	144	145	146	147	148	149
Wed.	141	142	143	144	145	146	147	148	149	150
Thur.	142	143	144	145	146	147	148	149	150	151
Fri.	143	144	145	146	147	148	149	150	151	152
Sat.	144	145	146	147	148	149	150	151	152	153
Mon.	145	146	147	148	149	150	151	152	153	154
Tue.	146	147	148	149	150	151	152	153	154	155
Wed.	147	148	149	150	151	152	153</			

JULY 1982

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SEPTEMBER, 1880.

Days of the Week	KIDDER				FARMER	HINDOO
	CHRISTIAN	MARROW	CHANDER PUNTER and COOPER	MALABAR	SHAMBOOYEE	KUDDEE or KIRKORE
Sat	1	10	10	10	10	1 23
Sun	2	11	11	11	11	2 24
Tues	3	12	12	12	12	3 25
Wed	4	13	13	13	13	4 26
Thur	5	14	14	14	14	5 27
Frid	6	15	15	15	15	6 28
Sat	7	1	1	1	1	7 29
Sun	8	2	2	2	2	8 30
Mon	9	3	3	3	3	9 31
Tues	10	4	4	4	4	10 32
Wed	11	5	5	5	5	11 33
Thur	12	6	6	6	6	12 34
Frid	13	7	7	7	7	13 35
Sat	14	8	8	8	8	14 36
Sun	15	9	9	9	9	15 37
Mon	16	10	10	10	10	16 38
Tues	17	11	11	11	11	17 39
Wed	18	12	12	12	12	18 40
Thur	19	13	13	13	13	19 41
Frid	20	14	14	14	14	20 42
Sat	21	15	15	15	15	21 43
Sun	22	16	16	16	16	22 44
Mon	23	17	17	17	17	23 45
Tues	24	18	18	18	18	24 46
Wed	25	19	19	19	19	25 47
Thur	26	20	20	20	20	26 48
Frid	27	21	21	21	21	27 49
Sat	28	22	22	22	22	28 50
Sun	29	23	23	23	23	29 51
Mon	30	24	24	24	24	30 52
Tues	31	25	25	25	25	31 53

{ Marrow Bhadrup—Aishu Sumeri }
 { Ganesha, Datta, and Ganesha Sumeri }
 { Bhadrup Sumeri 1880 }
 { Malabar Chingam 1880 Kany }

1772
 1426

{ Shambooyee Aghadar 1880—Furor }
 { Kadam 1880 }
 { Kadam Pancham—Aishu Sumeri, or }
 { Novam—S to 24 }

1820

Mahomedan Feast—Eidul Fitr
 Fasts
 Roor Pan

1396
 1880
 1881

KUDDEE or KIRKORE—With Marrow Sumeri Hindoo—Fast
 day—Gowda Kikadai or or Sumeri Thakooja's Fair in the
 Town near the Bazar Gate Hindoo

Pothoory Unwanta, Hindoo

Ekd, Mahomedan—Bhadrup Sumeri, Ganesha Datta, and
 Chingam and Marrow, Moon Mahadon Hindoo

Marrow Sumeri Hindoo
 Ganesha Chingam, Hindoo

Koral or Pan Lamee Hindoo

Gowda Hindoo

ATOMERMAN BALONET KUDDEE

KAST 1880, New Year of Malabar—Festivities Feast, Kudde

MOONWAD Cereemonia of the Shambooyee—Gowda this day

Fast day Hindoo—Waman Doodhara, Hindoo

Aishu Chingam Sumeri Hindoo

MOONWAD Cereemonia of the Shambooyee and this day

GATWAY (First) Shambooyee—Furor Pan Bhadrup Ved, Ganesha,
 Datta, and Ganesha Aishu Ved, Marrow

GATWAY (Last) Shambooyee

FORTWAD 1880, New Year of Yoodwad, Shambooyee—Aishu
 Sumeri Kudde

ATOMERMAN Feast, Kudde

OCTOBER, 1865.

Days of the Week.	CHINESE.				FALLEN.				
	Chinese.	Arabic, Persian, and Chinese.	Arabic.	Arabic.	Arabic, or Persian.	Arabic.	Arabic.	Arabic.	
Tues.	1 10 161	4	26 7	Part day Hindu.					
Wed.	2 11 171	5	27 8	Karnatak Feast, Shamsheer.					
Thur.	3 12 181	6	28 9						
Frid.	4 13 191	7	29 10						
Sat.	5 14 201	8	30 11						
Sun.	6 15 211	9	31 12	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Mon.	7 16 221	10	1 1	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Tues.	8 17 231	11	2 2	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Wed.	9 18 241	12	3 3	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Thur.	10 19 251	13	4 4	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Frid.	11 20 261	14	5 5	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Sat.	12 21 271	15	6 6	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Sun.	13 22 281	16	7 7	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Mon.	14 23 291	17	8 8	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Tues.	15 24 301	18	9 9	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Wed.	16 25 311	19	10 10	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Thur.	17 26 321	20	11 11	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Frid.	18 27 331	21	12 12	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Sat.	19 28 341	22	1 1	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Sun.	20 29 351	23	2 2	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Mon.	21 30 361	24	3 3	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Tues.	22 31 371	25	4 4	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Wed.	23 32 381	26	5 5	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Thur.	24 33 391	27	6 6	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Frid.	25 34 401	28	7 7	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Sat.	26 35 411	29	8 8	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Sun.	27 36 421	30	9 9	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Mon.	28 37 431	31	10 10	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Tues.	29 38 441	32	11 11	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Wed.	30 39 451	33	12 12	Arabic Feast, Shamsheer, Karnatak, Hindu.					
Thur.	31 40 461	34	1 1	Arabic Feast, Shamsheer, Karnatak, Hindu.					

NOVEMBER, 1866.

Days of the Week.	HINDOO.			FARMER.	Festivals, or Remarks.
	Chaitanyam.	Maruti.	Umaswati, Dharma, and Concom.		
Frid.	1 19	12 18	8		
Sat.	2 12	13 14	7		
Sun.	3 14	14 20	6		
Mon.	4 15	20 21	5		
Tues.	5 1 1	1 22	10		
Wed.	6 1	2 23	11		
Thur.	7 1	3 24	12		
Frid.	8 1	4 25	13		
Sat.	9 1	5 26	14		
Sun.	10 1	6 27	15		
Mon.	11 1	7 28	16		
Tues.	12 1	8 29	17		
Wed.	13 1	9 30	18		
Thur.	14 1	10 1	19		
Frid.	15 1	11 1	20		
Sat.	16 1	12 1	21		
Sun.	17 1	13 1	22		
Mon.	18 1	14 1	23		
Tues.	19 1	15 1	24		
Wed.	20 1	16 1	25		
Thur.	21 1	17 1	26		
Frid.	22 1	18 1	27		
Sat.	23 1	19 1	28		
Sun.	24 1	20 1	29		
Mon.	25 1	21 1	30		
Tues.	26 1	22 1	1		
Wed.	27 1	23 1	2		
Thur.	28 1	24 1	3		
Frid.	29 1	25 1	4		
Sat.	30 1	26 1	5		
Sun.	31 1	27 1	6		
Mon.	32 1	28 1	7		
Tues.	33 1	29 1	8		
Wed.	34 1	30 1	9		
Thur.	35 1	31 1	10		
Frid.	36 1	1 1	11		
Sat.	37 1	2 1	12		
Sun.	38 1	3 1	13		
Mon.	39 1	4 1	14		
Tues.	40 1	5 1	15		
Wed.	41 1	6 1	16		
Thur.	42 1	7 1	17		
Frid.	43 1	8 1	18		
Sat.	44 1	9 1	19		
Sun.	45 1	10 1	20		
Mon.	46 1	11 1	21		
Tues.	47 1	12 1	22		
Wed.	48 1	13 1	23		
Thur.	49 1	14 1	24		
Frid.	50 1	15 1	25		
Sat.	51 1	16 1	26		
Sun.	52 1	17 1	27		
Mon.	53 1	18 1	28		
Tues.	54 1	19 1	29		
Wed.	55 1	20 1	30		
Thur.	56 1	21 1	31		
Frid.	57 1	22 1	1		
Sat.	58 1	23 1	2		
Sun.	59 1	24 1	3		
Mon.	60 1	25 1	4		
Tues.	61 1	26 1	5		
Wed.	62 1	27 1	6		
Thur.	63 1	28 1	7		
Frid.	64 1	29 1	8		
Sat.	65 1	30 1	9		
Sun.	66 1	31 1	10		
Mon.	67 1	1 1	11		
Tues.	68 1	2 1	12		
Wed.	69 1	3 1	13		
Thur.	70 1	4 1	14		
Frid.	71 1	5 1	15		
Sat.	72 1	6 1	16		
Sun.	73 1	7 1	17		
Mon.	74 1	8 1	18		
Tues.	75 1	9 1	19		
Wed.	76 1	10 1	20		
Thur.	77 1	11 1	21		
Frid.	78 1	12 1	22		
Sat.	79 1	13 1	23		
Sun.	80 1	14 1	24		
Mon.	81 1	15 1	25		
Tues.	82 1	16 1	26		
Wed.	83 1	17 1	27		
Thur.	84 1	18 1	28		
Frid.	85 1	19 1	29		
Sat.	86 1	20 1	30		
Sun.	87 1	21 1	31		
Mon.	88 1	22 1	1		
Tues.	89 1	23 1	2		
Wed.	90 1	24 1	3		
Thur.	91 1	25 1	4		
Frid.	92 1	26 1	5		
Sat.	93 1	27 1	6		
Sun.	94 1	28 1	7		
Mon.	95 1	29 1	8		
Tues.	96 1	30 1	9		
Wed.	97 1	31 1	10		
Thur.	98 1	1 1	11		
Frid.	99 1	2 1	12		
Sat.	100 1	3 1	13		
Sun.	101 1	4 1	14		
Mon.	102 1	5 1	15		
Tues.	103 1	6 1	16		
Wed.	104 1	7 1	17		
Thur.	105 1	8 1	18		
Frid.	106 1	9 1	19		
Sat.	107 1	10 1	20		
Sun.	108 1	11 1	21		
Mon.	109 1	12 1	22		
Tues.	110 1	13 1	23		
Wed.	111 1	14 1	24		
Thur.	112 1	15 1	25		
Frid.	113 1	16 1	26		
Sat.	114 1	17 1	27		
Sun.	115 1	18 1	28		
Mon.	116 1	19 1	29		
Tues.	117 1	20 1	30		
Wed.	118 1	21 1	31		
Thur.	119 1	22 1	1		
Frid.	120 1	23 1	2		
Sat.	121 1	24 1	3		
Sun.	122 1	25 1	4		
Mon.	123 1	26 1	5		
Tues.	124 1	27 1	6		
Wed.	125 1	28 1	7		
Thur.	126 1	29 1	8		
Frid.	127 1	30 1	9		
Sat.	128 1	31 1	10		
Sun.	129 1	1 1	11		
Mon.	130 1	2 1	12		
Tues.	131 1	3 1	13		
Wed.	132 1	4 1	14		
Thur.	133 1	5 1	15		
Frid.	134 1	6 1	16		
Sat.	135 1	7 1	17		
Sun.	136 1	8 1	18		
Mon.	137 1	9 1	19		
Tues.	138 1	10 1	20		
Wed.	139 1	11 1	21		
Thur.	140 1	12 1	22		
Frid.	141 1	13 1	23		
Sat.	142 1	14 1	24		
Sun.	143 1	15 1	25		
Mon.	144 1	16 1	26		
Tues.	145 1	17 1	27		
Wed.	146 1	18 1	28		
Thur.	147 1	19 1	29		
Frid.	148 1	20 1	30		
Sat.	149 1	21 1	31		
Sun.	150 1	22 1	1		
Mon.	151 1	23 1	2		
Tues.	152 1	24 1	3		
Wed.	153 1	25 1	4		
Thur.	154 1	26 1	5		
Frid.	155 1	27 1	6		
Sat.	156 1	28 1	7		
Sun.	157 1	29 1	8		
Mon.	158 1	30 1	9		
Tues.	159 1	31 1	10		
Wed.	160 1	1 1	11		
Thur.	161 1	2 1	12		
Frid.	162 1	3 1	13		
Sat.	163 1	4 1	14		
Sun.	164 1	5 1	15		
Mon.	165 1	6 1	16		
Tues.	166 1	7 1	17		
Wed.	167 1	8 1	18		
Thur.	168 1	9 1	19		
Frid.	169 1	10 1	20		
Sat.	170 1	11 1	21		
Sun.	171 1	12 1	22		
Mon.	172 1	13 1	23		
Tues.	173 1	14 1	24		
Wed.	174 1	15 1	25		
Thur.	175 1	16 1	26		
Frid.	176 1	17 1	27		
Sat.	177 1	18 1	28		
Sun.	178 1	19 1	29		
Mon.	179 1	20 1	30		
Tues.	180 1	21 1	31		
Wed.	181 1	22 1	1		
Thur.	182 1	23 1	2		
Frid.	183 1	24 1	3		
Sat.	184 1	25 1	4		
Sun.	185 1	26 1	5		
Mon.	186 1	27 1	6		
Tues.	187 1	28 1	7		
Wed.	188 1	29 1	8		
Thur.	189 1	30 1	9		
Frid.	190 1	31 1	10		
Sat.	191 1	1 1	11		
Sun.	192 1	2 1	12		
Mon.	193 1	3 1	13		
Tues.	194 1	4 1	14		
Wed.	195 1	5 1	15		
Thur.	196 1	6 1	16		
Frid.	197 1	7 1	17		
Sat.	198 1	8 1	18		
Sun.	199 1	9 1	19		
Mon.	200 1	10 1	20		
Tues.	201 1	11 1	21		
Wed.	202 1	12 1	22		
Thur.	203 1	13 1	23		
Frid.	204 1	14 1	24		
Sat.	205 1	15 1	25		
Sun.	206 1	16 1	26		
Mon.	207 1	17 1	27		
Tues.	208 1	18 1	28		
Wed.	209 1	19 1	29		
Thur.	210 1	20 1	30		
Frid.	211 1	21 1	31		
Sat.	212 1	22 1	1		
Sun.	213 1	23 1	2		
Mon.	214 1	24 1	3		
Tues.	215 1	25 1	4		
Wed.	216 1	26 1	5		
Thur.	217 1	27 1	6		
Frid.	218 1	28 1	7		
Sat.	219 1	29 1	8		
Sun.	220 1	30 1	9		
Mon.	221 1	31 1	10		
Tues.	222 1	1 1	11		
Wed.	223 1	2 1	12		
Thur.	224 1	3 1	13		
Frid.	225 1	4 1	14		
Sat.	226 1	5 1	15		
Sun.	227 1	6 1	16		
Mon.	228 1	7 1	17		
Tues.	229 1	8 1	18		
Wed.	230 1	9 1	19		
Thur.	231 1	10 1	20		
Frid.	232 1	11 1	21		
Sat.	233 1	12 1	22		
Sun.	234 1	13 1	23		
Mon.	235 1	14 1	24		
Tues.	236 1	15 1	25		
Wed.	237 1	16 1	26		
Thur.	238 1	17 1	27		
Frid.	239 1	18 1	28		
Sat.	240 1	19 1	29		
Sun.	241 1	20 1	30		
Mon.	242 1	21 1	31		
Tues.	243 1	22 1	1		
Wed.	244 1	23 1	2		
Thur.	245 1	24 1	3		
Frid.	246 1	25 1	4		
Sat.	247 1	26 1	5		
Sun.	248 1	27 1	6		
Mon.	249 1	28 1	7		
Tues.	250 1	29 1	8		
Wed.	251 1	30 1	9		
Thur.	252 1	31 1	10		
Frid.	253 1	1 1	11		
Sat.	254 1	2 1	12		
Sun.	255 1	3 1	13		
Mon.	256 1	4 1	14		
Tues.	257 1	5 1	15		
Wed.	258 1	6 1	16		
Thur.	259 1	7 1	17		
Frid.	260 1	8 1	18		
Sat.	261 1	9 1	19		
Sun.	262 1	10 1	20		
Mon.	263 1	11 1	21		
Tues.	264 1	12 1	22		
Wed.	265 1	13 1	23		
Thur.	266 1	14 1	24		
Frid.	267 1	15 1	25		
Sat					

DECEMBER, 1940

Days of the Week.	REVENUE				FARMER				
	Chettiar.	Marwari.	Chettiar, Marwari, and Cochin.	Malabar.	Chettiar.	Marwari.	Chettiar, Marwari, and Cochin.	Malabar.	
									HINDOO { Marwar Marwarish—Pooni Gaurat, Duxon and Cochin Marwarish Malabar Varkish—Duxon }
									FARMER { Marwarish : Khord—Tev Keshu : Tuv—Duxon, or Tuv M. to M. }
									MARGHARAB Maharam—Sagar Hijo Patis Tuv Ram
									1773 1828 1830 1837 1839 1841
Sat	1	13	13	13	0	20	20	20	KURBAN Fest Khordhote
Sun	2	14	14	14	1	21	21	21	
Mon	3	15	15	15	2	22	22	22	Siva Maharam on Mery: Fair in the Court occupied by Pooni, situated at Amlary near Pooni Street, Hiko
Wed	4	16	16	16	3	23	23	23	Margharab Shool, Gaurat, Duxon, Cochin, and Marwar
Thur	5	17	17	17	4	24	24	24	MATHEMCH Chudhar Fest of the Keshu, continues this day—Sagar Maharam
Fri	6	18	18	18	5	25	25	25	
Sat	7	19	19	19	6	26	26	26	Tuv Tuv Keshu
Sun	8	20	20	20	7	27	27	27	
Mon	9	21	21	21	8	28	28	28	MATHEMCH Chudhar Fest of the Keshu, ends this day
Tue	10	22	22	22	9	29	29	29	
Wed	11	23	23	23	10	30	30	30	SAGAR Keshu of the Atmishu, conducted by Pranjay Keshu Banajee and Brothers
Thur	12	24	24	24	11	31	31	31	
Fri	13	25	25	25	12	32	32	32	
Sat	14	26	26	26	13	33	33	33	HANAH Malabar Tuv day Hiko
Sun	15	27	27	27	14	34	34	34	
Mon	16	28	28	28	15	35	35	35	
Tue	17	29	29	29	16	36	36	36	
Wed	18	30	30	30	17	37	37	37	
Thur	19	31	31	31	18	38	38	38	Gaur Tuv: Fair at Keshu, Hiko—Gaur Maharam Shool at Mahu, Maharamish
Fri	20	32	32	32	19	39	39	39	
Sat	21	33	33	33	20	40	40	40	
Sun	22	34	34	34	21	41	41	41	
Mon	23	35	35	35	22	42	42	42	
Tue	24	36	36	36	23	43	43	43	
Wed	25	37	37	37	24	44	44	44	
Thur	26	38	38	38	25	45	45	45	Tuv, Sharmahote—Amorah, Keshu
Fri	27	39	39	39	26	46	46	46	
Sat	28	40	40	40	27	47	47	47	
Sun	29	41	41	41	28	48	48	48	Tuv day Hiko
Mon	30	42	42	42	29	49	49	49	
Tue	31	43	43	43	30	50	50	50	

SUN'S RIGHT ASCENSION, DECLINATION, AND EQUATION OF TIME, FOR THE YEAR 1866, FOR THE MERIDIAN OF GREENWICH.

JANUARY										FEBRUARY									
Apparent Right Ascension.			Apparent Declination.			Equation of Time, to be subtracted.			Apparent Right Ascension.			Apparent Declination.			Equation of Time, to be subtracted.				
h	m	s	h	m	s	m	s	s	h	m	s	h	m	s	m	s	s		
1	18	40	18	40	18	1	40	18	1	40	18	1	40	18	1	40	18		
2	19	51	19	51	19	2	51	19	2	51	19	2	51	19	2	51	19		
3	20	02	20	02	20	3	02	20	3	02	20	3	02	20	3	02	20		
4	21	13	21	13	21	4	13	21	4	13	21	4	13	21	4	13	21		
5	22	24	22	24	22	5	24	22	5	24	22	5	24	22	5	24	22		
6	23	35	23	35	23	6	35	23	6	35	23	6	35	23	6	35	23		
7	24	46	24	46	24	7	46	24	7	46	24	7	46	24	7	46	24		
8	25	57	25	57	25	8	57	25	8	57	25	8	57	25	8	57	25		
9	26	08	26	08	26	9	08	26	9	08	26	9	08	26	9	08	26		
10	27	19	27	19	27	10	19	27	10	19	27	10	19	27	10	19	27		
11	28	30	28	30	28	11	30	28	11	30	28	11	30	28	11	30	28		
12	29	41	29	41	29	12	41	29	12	41	29	12	41	29	12	41	29		
13	30	52	30	52	30	13	52	30	13	52	30	13	52	30	13	52	30		
14	31	03	31	03	31	14	03	31	14	03	31	14	03	31	14	03	31		
15	32	14	32	14	32	15	14	32	15	14	32	15	14	32	15	14	32		
16	33	25	33	25	33	16	25	33	16	25	33	16	25	33	16	25	33		
17	34	36	34	36	34	17	36	34	17	36	34	17	36	34	17	36	34		
18	35	47	35	47	35	18	47	35	18	47	35	18	47	35	18	47	35		
19	36	58	36	58	36	19	58	36	19	58	36	19	58	36	19	58	36		
20	37	09	37	09	37	20	09	37	20	09	37	20	09	37	20	09	37		
21	38	20	38	20	38	21	20	38	21	20	38	21	20	38	21	20	38		
22	39	31	39	31	39	22	31	39	22	31	39	22	31	39	22	31	39		
23	40	42	39	42	39	23	42	39	23	42	39	23	42	39	23	42	39		
24	41	53	40	53	40	24	53	40	24	53	40	24	53	40	24	53	40		
25	42	04	41	04	41	25	04	41	25	04	41	25	04	41	25	04	41		
26	43	15	42	15	42	26	15	42	26	15	42	26	15	42	26	15	42		
27	44	26	43	26	43	27	26	43	27	26	43	27	26	43	27	26	43		
28	45	37	44	37	44	28	37	44	28	37	44	28	37	44	28	37	44		
29	46	48	45	48	45	29	48	45	29	48	45	29	48	45	29	48	45		
30	47	59	46	59	46	30	59	46	30	59	46	30	59	46	30	59	46		
31	48	10	47	10	47	31	10	47	31	10	47	31	10	47	31	10	47		

MARCH										APRIL									
Apparent Right Ascension			Apparent Declination			Equation of Time, to be subtracted			Apparent Right Ascension			Apparent Declination			Equation of Time, to be subtracted				
h	m	s	h	m	s	m	s	s	h	m	s	h	m	s	m	s	s		
1	49	21	49	21	49	1	21	49	1	49	21	49	21	49	1	21	49		
2	50	32	50	32	50	2	32	50	2	50	32	50	32	50	2	32	50		
3	51	43	51	43	51	3	43	51	3	51	43	51	43	51	3	43	51		
4	52	54	52	54	52	4	54	52	4	52	54	52	54	52	4	54	52		
5	53	05	53	05	53	5	05	53	5	53	05	53	05	53	5	05	53		
6	54	16	54	16	54	6	16	54	6	54	16	54	16	54	6	16	54		
7	55	27	55	27	55	7	27	55	7	55	27	55	27	55	7	27	55		
8	56	38	56	38	56	8	38	56	8	56	38	56	38	56	8	38	56		
9	57	49	57	49	57	9	49	57	9	57	49	57	49	57	9	49	57		
10	58	00	58	00	58	10	00	58	10	58	00	58	00	58	10	00	58		
11	59	11	59	11	59	11	11	59	11	59	11	59	11	59	11	11	59		
12	00	22	00	22	00	12	22	00	12	00	22	00	22	00	12	22	00		
13	01	33	01	33	01	13	33	01	13	01	33	01	33	01	13	33	01		
14	02	44	02	44	02	14	44	02	14	02	44	02	44	02	14	44	02		
15	03	55	03	55	03	15	55	03	15	03	55	03	55	03	15	55	03		
16	04	06	04	06	04	16	06	04	16	04	06	04	06	04	16	06	04		
17	05	17	05	17	05	17	17	05	17	05	17	05	17	05	17	17	05		
18	06	28	06	28	06	18	28	06	18	06	28	06	28	06	18	28	06		
19	07	39	07	39	07	19	39	07	19	07	39	07	39	07	19	39	07		
20	08	50	08	50	08	20	50	08	20	08	50	08	50	08	20	50	08		
21	09	01	09	01	09	21	01	09	21	09	01	09	01	09	21	01	09		
22	10	12	09	12	09	22	12	09	22	10	12	09	12	09	22	12	09		
23	11	23	10	23	10	23	23	10	23	11	23	10	23	10	23	23	10		
24	12	34	11	34	11	24	34	11	24	12	34	11	34	11	24	34	11		
25	13	45	12	45	12	25	45	12	25	13	45	12	45	12	25	45	12		
26	14	56	13	56	13	26	56	13	26	14	56	13	56	13	26	56	13		
27	15	07	14	07	14	27	07	14	27	15	07	14	07	14	27	07	14		
28	16	18	15	18	15	28	18	15	28	16	18	15	18	15	28	18	15		
29	17	29	16	29	16	29	29	16	29	17	29	16	29	16	29	29	16		
30	18	40	17	40	17	30	40	17	30	18	40	17	40	17	30	40	17		
31	19	51	18	51	18	31	51	18	31	19	51	18	51	18	31	51	18		

PART I. SUN'S RIGHT ASCENSION, DECLINATION, &c. FOR 1886.

SUN'S RIGHT ASCENSION AND DECLINATION AT MEAN NOON AND EQUATION OF TIME, FOR THE YEAR 1886, FOR THE MERIDIAN OF GREENWICH.

MAY				JUNE			
Day.	Apparent Right Ascension.	Apparent Declination.	Equation of Time, to be added.	Day.	Apparent Right Ascension.	Apparent Declination.	Equation of Time, to be subtracted from.
1	0 33 10.94	N 15 5 4.4	0 2.91	1	3 30 34.84	N 21 0 14.4	0 20.20
2	0 36 10.90	15 21 7.1	0 2.92	2	3 36 36.05	21 10 14.9	0 20.30
3	0 39 10.85	15 36 14.5	0 2.93	3	3 42 37.26	21 16 15.4	0 20.40
4	0 42 10.80	15 51 21.9	0 2.94	4	3 48 38.47	21 26 15.9	0 20.50
5	0 45 10.75	16 6 29.3	0 2.95	5	3 54 39.68	21 36 16.4	0 21.00
6	0 48 10.70	16 21 36.7	0 2.96	6	4 0 40.89	21 46 16.9	0 21.10
7	0 51 10.65	16 36 44.1	0 2.97	7	4 6 42.10	21 56 17.4	0 21.20
8	0 54 10.60	16 51 51.5	0 2.98	8	4 12 43.31	22 6 17.9	0 21.30
9	0 57 10.55	17 6 58.9	0 2.99	9	4 18 44.52	22 16 18.4	0 21.40
10	0 60 10.50	17 22 6.3	0 3.00	10	4 24 45.73	22 26 18.9	0 21.50
11	0 63 10.45	17 37 13.7	0 3.01	11	4 30 46.94	22 36 19.4	0 22.00
12	0 66 10.40	17 52 21.1	0 3.02	12	4 36 48.15	22 46 19.9	0 22.10
13	0 69 10.35	18 7 28.5	0 3.03	13	4 42 49.36	22 56 20.4	0 22.20
14	0 72 10.30	18 22 35.9	0 3.04	14	4 48 50.57	23 6 20.9	0 22.30
15	0 75 10.25	18 37 43.3	0 3.05	15	4 54 51.78	23 16 21.4	0 22.40
16	0 78 10.20	18 52 50.7	0 3.06	16	5 0 52.99	23 26 21.9	0 22.50
17	0 81 10.15	19 7 58.1	0 3.07	17	5 6 54.20	23 36 22.4	0 23.00
18	0 84 10.10	19 23 6.5	0 3.08	18	5 12 55.41	23 46 22.9	0 23.10
19	0 87 10.05	19 38 13.9	0 3.09	19	5 18 56.62	23 56 23.4	0 23.20
20	0 90 10.00	19 53 21.3	0 3.10	20	5 24 57.83	24 6 23.9	0 23.30
21	0 93 9.95	20 8 28.7	0 3.11	21	5 30 59.04	24 16 24.4	0 23.40
22	0 96 9.90	20 23 36.1	0 3.12	22	5 36 60.25	24 26 24.9	0 23.50
23	0 99 9.85	20 38 43.5	0 3.13	23	5 42 61.46	24 36 25.4	0 24.00
24	1 02 9.80	20 53 50.9	0 3.14	24	5 48 62.67	24 46 25.9	0 24.10
25	1 05 9.75	21 8 58.3	0 3.15	25	5 54 63.88	24 56 26.4	0 24.20
26	1 08 9.70	21 24 6.7	0 3.16	26	6 0 65.09	25 6 26.9	0 24.30
27	1 11 9.65	21 39 14.1	0 3.17	27	6 6 66.30	25 16 27.4	0 24.40
28	1 14 9.60	21 54 21.5	0 3.18	28	6 12 67.51	25 26 27.9	0 24.50
29	1 17 9.55	22 9 28.9	0 3.19	29	6 18 68.72	25 36 28.4	0 25.00
30	1 20 9.50	22 24 36.3	0 3.20	30	6 24 69.93	25 46 28.9	0 25.10
31	1 23 9.45	22 39 43.7	0 3.21				

MAY				JUNE			
Day.	Apparent Right Ascension.	Apparent Declination.	Equation of Time, to be subtracted.	Day.	Apparent Right Ascension.	Apparent Declination.	Equation of Time, to be subtracted from.
1	0 30 5.84	N 13 8 1.0	0 3.19	1	6 30 71.14	N 14 0 14.4	0 25.20
2	0 33 5.79	13 18 0.4	0 3.20	2	6 36 72.35	14 10 14.9	0 25.30
3	0 36 5.74	13 28 0.9	0 3.21	3	6 42 73.56	14 20 15.4	0 25.40
4	0 39 5.69	13 38 1.4	0 3.22	4	6 48 74.77	14 30 15.9	0 25.50
5	0 42 5.64	13 48 1.9	0 3.23	5	6 54 75.98	14 40 16.4	0 26.00
6	0 45 5.59	13 58 2.4	0 3.24	6	7 0 77.19	14 50 16.9	0 26.10
7	0 48 5.54	14 8 2.9	0 3.25	7	7 6 78.40	15 0 17.4	0 26.20
8	0 51 5.49	14 18 3.4	0 3.26	8	7 12 79.61	15 10 17.9	0 26.30
9	0 54 5.44	14 28 3.9	0 3.27	9	7 18 80.82	15 20 18.4	0 26.40
10	0 57 5.39	14 38 4.4	0 3.28	10	7 24 82.03	15 30 18.9	0 26.50
11	0 60 5.34	14 48 4.9	0 3.29	11	7 30 83.24	15 40 19.4	0 27.00
12	0 63 5.29	14 58 5.4	0 3.30	12	7 36 84.45	15 50 19.9	0 27.10
13	0 66 5.24	15 8 5.9	0 3.31	13	7 42 85.66	16 0 20.4	0 27.20
14	0 69 5.19	15 18 6.4	0 3.32	14	7 48 86.87	16 10 20.9	0 27.30
15	0 72 5.14	15 28 6.9	0 3.33	15	7 54 88.08	16 20 21.4	0 27.40
16	0 75 5.09	15 38 7.4	0 3.34	16	8 0 89.29	16 30 21.9	0 27.50
17	0 78 5.04	15 48 7.9	0 3.35	17	8 6 90.50	16 40 22.4	0 28.00
18	0 81 4.99	15 58 8.4	0 3.36	18	8 12 91.71	16 50 22.9	0 28.10
19	0 84 4.94	16 8 8.9	0 3.37	19	8 18 92.92	17 0 23.4	0 28.20
20	0 87 4.89	16 18 9.4	0 3.38	20	8 24 94.13	17 10 23.9	0 28.30
21	0 90 4.84	16 28 9.9	0 3.39	21	8 30 95.34	17 20 24.4	0 28.40
22	0 93 4.79	16 38 10.4	0 3.40	22	8 36 96.55	17 30 24.9	0 28.50
23	0 96 4.74	16 48 10.9	0 3.41	23	8 42 97.76	17 40 25.4	0 29.00
24	0 99 4.69	16 58 11.4	0 3.42	24	8 48 98.97	17 50 25.9	0 29.10
25	1 02 4.64	17 8 11.9	0 3.43	25	8 54 100.18	18 0 26.4	0 29.20
26	1 05 4.59	17 18 12.4	0 3.44	26	9 0 101.39	18 10 26.9	0 29.30
27	1 08 4.54	17 28 12.9	0 3.45	27	9 6 102.60	18 20 27.4	0 29.40
28	1 11 4.49	17 38 13.4	0 3.46	28	9 12 103.81	18 30 27.9	0 29.50
29	1 14 4.44	17 48 13.9	0 3.47	29	9 18 105.02	18 40 28.4	0 30.00
30	1 17 4.39	17 58 14.4	0 3.48	30	9 24 106.23	18 50 28.9	0 30.10
31	1 20 4.34	18 8 14.9	0 3.49				

SUN'S RIGHT ASCENSION AND DECLINATION AT MEAN NOON, AND EQUATION OF TIME, FOR THE YEAR 1880, FOR THE MERIDIAN OF GREENWICH.

SEPTEMBER.										OCTOBER.									
Apparent Right Ascension.			Apparent Declination.			Equation of Time, to be added.			d.	Apparent Right Ascension.			Apparent Declination.			Equation of Time, to be added.			d.
h.	m.	s.	°	'	"	m.	s.	"		h.	m.	s.	°	'	"	m.	s.	"	
1	10	41	4	10		0	0	0	1	10	30	0	0	0	0	10	14	52	
2	10	44	41	97		0	0	0	2	10	35	47	45		0	10	30	70	
3	10	46	19	00		0	0	0	3	10	38	39	40		0	10	34	32	
4	10	48	58	75		0	0	0	4	10	40	3	40		0	10	37	50	
5	10	50	23	77		0	0	0	5	10	42	42	37		0	10	39	27	
6	10	52	19	37		0	0	0	6	10	47	32	35		0	10	41	00	
7	10	54	2	16		0	0	0	7	10	51	1	34		0	10	43	18	
8	10	56	22	56		0	0	0	8	10	54	49	28		0	10	45	12	
9	10	58	19	37		0	0	0	9	10	58	36	21		0	10	47	12	
10	11	0	16	77		0	0	0	10	11	0	1	10		0	10	49	12	
11	11	2	20	51		0	0	0	11	11	3	4	10		0	10	51	12	
12	11	4	23	20		0	0	0	12	11	5	10	10		0	10	53	12	
13	11	6	26	11		0	0	0	13	11	7	10	10		0	10	55	12	
14	11	8	29	47		0	0	0	14	11	9	10	10		0	10	57	12	
15	11	10	32	18		0	0	0	15	11	11	10	10		0	10	59	12	
16	11	12	35	47		0	0	0	16	11	13	10	10		0	10	61	12	
17	11	14	38	18		0	0	0	17	11	15	10	10		0	10	63	12	
18	11	16	41	54		0	0	0	18	11	17	10	10		0	10	65	12	
19	11	18	44	00		0	0	0	19	11	19	10	10		0	10	67	12	
20	11	20	47	00		0	0	0	20	11	21	10	10		0	10	69	12	
21	11	22	50	19		0	0	0	21	11	23	10	10		0	10	71	12	
22	11	24	53	19		0	0	0	22	11	25	10	10		0	10	73	12	
23	11	26	56	19		0	0	0	23	11	27	10	10		0	10	75	12	
24	11	28	59	19		0	0	0	24	11	29	10	10		0	10	77	12	
25	11	30	62	19		0	0	0	25	11	31	10	10		0	10	79	12	
26	11	32	65	19		0	0	0	26	11	33	10	10		0	10	81	12	
27	11	34	68	19		0	0	0	27	11	35	10	10		0	10	83	12	
28	11	36	71	19		0	0	0	28	11	37	10	10		0	10	85	12	
29	11	38	74	19		0	0	0	29	11	39	10	10		0	10	87	12	
30	11	40	77	19		0	0	0	30	11	41	10	10		0	10	89	12	

NOVEMBER.										DECEMBER.									
Apparent Right Ascension.			Apparent Declination.			Equation of Time, to be added.			d.	Apparent Right Ascension.			Apparent Declination.			Equation of Time, to be added.			d.
h.	m.	s.	°	'	"	m.	s.	"		h.	m.	s.	°	'	"	m.	s.	"	
1	14	30	25	00		14	40	0	1	14	30	25	00		14	40	0	1	
2	14	32	19	04		14	42	0	2	14	32	19	04		14	42	0	2	
3	14	34	13	11		14	44	0	3	14	34	13	11		14	44	0	3	
4	14	36	7	20		14	46	0	4	14	36	7	20		14	46	0	4	
5	14	38	1	30		14	48	0	5	14	38	1	30		14	48	0	5	
6	14	40	19	41		14	50	0	6	14	40	19	41		14	50	0	6	
7	14	42	35	10		14	52	0	7	14	42	35	10		14	52	0	7	
8	14	44	50	7		14	54	0	8	14	44	50	7		14	54	0	8	
9	14	46	15	14		14	56	0	9	14	46	15	14		14	56	0	9	
10	14	48	29	41		14	58	0	10	14	48	29	41		14	58	0	10	
11	14	50	43	10		15	0	0	11	14	50	43	10		15	0	0	11	
12	14	52	57	0		15	2	0	12	14	52	57	0		15	2	0	12	
13	14	54	11	0		15	4	0	13	14	54	11	0		15	4	0	13	
14	14	56	25	0		15	6	0	14	14	56	25	0		15	6	0	14	
15	14	58	39	0		15	8	0	15	14	58	39	0		15	8	0	15	
16	14	60	53	0		15	10	0	16	14	60	53	0		15	10	0	16	
17	14	62	67	0		15	12	0	17	14	62	67	0		15	12	0	17	
18	14	64	81	0		15	14	0	18	14	64	81	0		15	14	0	18	
19	14	66	95	0		15	16	0	19	14	66	95	0		15	16	0	19	
20	14	68	109	0		15	18	0	20	14	68	109	0		15	18	0	20	
21	14	70	123	0		15	20	0	21	14	70	123	0		15	20	0	21	
22	14	72	137	0		15	22	0	22	14	72	137	0		15	22	0	22	
23	14	74	151	0		15	24	0	23	14	74	151	0		15	24	0	23	
24	14	76	165	0		15	26	0	24	14	76	165	0		15	26	0	24	
25	14	78	179	0		15	28	0	25	14	78	179	0		15	28	0	25	
26	14	80	193	0		15	30	0	26	14	80	193	0		15	30	0	26	
27	14	82	207	0		15	32	0	27	14	82	207	0		15	32	0	27	
28	14	84	221	0		15	34	0	28	14	84	221	0		15	34	0	28	
29	14	86	235	0		15	36	0	29	14	86	235	0		15	36	0	29	
30	14	88	249	0		15	38	0	30	14	88	249	0		15	38	0	30	

NUMBER OF DAYS FROM 1st JANUARY TO THE END OF THE YEAR 1860.

Days	January	February	March	April	May	June	July	August	September	October	November	December
1	1	32	60	91	121	151	181	211	244	274	304	334
2	2	33	61	92	122	152	182	212	245	275	305	335
3	3	34	62	93	123	153	183	213	246	276	306	336
4	4	35	63	94	124	154	184	214	247	277	307	337
5	5	36	64	95	125	155	185	215	248	278	308	338
6	6	37	65	96	126	156	186	216	249	279	309	339
7	7	38	66	97	127	157	187	217	250	280	310	340
8	8	39	67	98	128	158	188	218	251	281	311	341
9	9	40	68	99	129	159	189	219	252	282	312	342
10	10	41	69	100	130	160	190	220	253	283	313	343
11	11	42	70	101	131	161	191	221	254	284	314	344
12	12	43	71	102	132	162	192	222	255	285	315	345
13	13	44	72	103	133	163	193	223	256	286	316	346
14	14	45	73	104	134	164	194	224	257	287	317	347
15	15	46	74	105	135	165	195	225	258	288	318	348
16	16	47	75	106	136	166	196	226	259	289	319	349
17	17	48	76	107	137	167	197	227	260	290	320	350
18	18	49	77	108	138	168	198	228	261	291	321	351
19	19	50	78	109	139	169	199	229	262	292	322	352
20	20	51	79	110	140	170	200	230	263	293	323	353
21	21	52	80	111	141	171	201	231	264	294	324	354
22	22	53	81	112	142	172	202	232	265	295	325	355
23	23	54	82	113	143	173	203	233	266	296	326	356
24	24	55	83	114	144	174	204	234	267	297	327	357
25	25	56	84	115	145	175	205	235	268	298	328	358
26	26	57	85	116	146	176	206	236	269	299	329	359
27	27	58	86	117	147	177	207	237	270	300	330	360
28	28	59	87	118	148	178	208	238	271	301	331	361
29	29	60	88	119	149	179	209	239	272	302	332	362
30	30	61	89	120	150	180	210	240	273	303	333	363
31	31	62	90	121	151	181	211	241	274	304	334	364

THE USE OF THE FOREGOING TABLE.

I. To find the number of days from the end of the year to any day in any month of the year following.—*Rule:*—Opposite the given day in the margin look under the given month, which will show the number of days required. Thus from 31st December till 18th August following are 220 days, and to 30th October 263 days.

II. To find the number of days from any particular day to the end of the year.—*Suppose 5th July*
From 365, the days in a year,
take the number answering to 5th July viz 206

Remainder 159

III. To find the number of days from any day in one month to any day in another month.—*Suppose from 15th April to 25th November.*—*Rule:* Take the difference between the numbers corresponding to those days.

25th November 229

15th April... 36

Answer: 193

IV. To find the number of days between any day in one year to any day in the year following.—*Supposed from 1st August 1860, to 25th May 1861.*—(See Rules I and 2.)
From 365 Days in a Year

Take the number of 1st August 233

132 days in 1860

Add the number to 25th May 146

Total... 511

A TABLE SHOWING AT ONE VIEW THE NUMBER OF DAYS FROM ANY DAY IN ANY ONE MONTH TO THE SAME DAY IN ANY OTHER MONTH.

(It will be particularly useful in Calculating Interest on Bills, &c.)

	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
January	306	31	60	90	120	151	181	212	242	273	303	334
February	334	000	29	59	89	120	150	181	211	242	272	303
March	360	337	000	31	61	91	122	152	184	214	245	275
April	375	350	324	000	30	60	91	122	153	185	214	244
May	395	370	344	318	000	31	61	92	123	155	184	214
June	414	388	362	334	304	000	30	61	92	123	153	184
July	434	414	387	359	330	303	000	31	93	93	123	153
August	453	434	410	383	357	334	304	000	31	61	93	123
September	472	453	429	401	373	347	305	334	000	30	61	91
October	492	473	449	421	393	363	327	304	333	000	31	61
November	511	492	468	441	411	383	347	323	304	334	000	30
December	531	512	488	461	431	403	377	347	324	335	365	000

EXAMPLE.

1st. To find the number of days from May 14th to November 11. In the Table opposite to May on the margin and under November at the top is the days to November 11 184
From which take the surplus days 4

Answer 180

2nd. To find the number of days from Nov. 11 in one year to May 11 in next year. Opposite November and under May read 184 days to May 11 in next year
To which add the days short. 4

Answer 188

4 1 is for one extra day

Note.—In Leap year when February 29 intervenes, a day must be added as in last case will be 188 in place of 184

GARDENER'S CALENDAR FOR BOMBAY

WRITTEN BY A MEMBER OF THE HORTICULTURAL SOCIETY
BOMBAY

Mean temperature during the warm W^{est} in the cold season 76° and in the hot season 99° Fahr
MAY

During this month little can be done in the garden beyond breaking up the soil and collecting manure. In light and poor soils, the dry wind from the Arabian Sea may be spread with advantage. Dry leaves and grass may be collected and spread on the beds and burnt a week or two before the rains set in, for manure.

JUNE.

But little more can be done than in the previous month. After the first rain (see often, the growth of weeds is so rapid, that constant attention is required to prevent the soil being impoverished by them. The best way to get rid of weeds, and roots of grass, is by trampling the soil two or three depths, and turning it over previous to trampling, or after the first fall of rain, when the ground has become well softened. The Dock or thistles grass roots (Agrostis Linaria) are the most troublesome.

At the commencement of this month you may put down beans, white and black (cucumber grounds of sorts), Jerusalem artichokes, and sweet potatoes. It is generally best to wait until the first heavy burst of the monsoon is over in July before transplanting all sorts of European vegetables, from turnips to lettuce and radish, for the heavy continual rain is usually detrimental to the young plants as well as cuttings. The climber may be sown. Turnips, cauliflowers, Brussels in baskets, and also mallow, cabbage of sorts, vegetable marrow, parsley lettuce, and radish, for early collecting and most other vegetables.

The season for transplanting vines is the latter end of September and beginning of October: grafts must be taken in evening the vines every evening about sunset while in blossom, and till the fruit is well set. After the budding, the stem should be gently tapped with a stick, to shake off a small insect which is most destructive to the blossom. With respect to Dr. Riddell's directions for the culture of the different vegetables and trees he recommends, there can be little added, and his instructions regarding budding, grafting and manuring cannot be too closely attended to.

Now plant out strawberry runners, also your cabbage plants: sow celery, beet, spinach, onions, radish and sweet herbs, also turnips and carrots. Towards the end of the month, sow your roses, and get ground ready for potatoes. Pans may be put down safely.

NOVEMBER

Plant out all the cabbage species, York, drum head, Norway red pickling &c. also cauliflower, flow crops of peas, turnips, carrots, radish, beet, spinach, radishes of sorts, onions, leeks, shallots, celery, lettuce, and cabbies.

DECEMBER

Plant out cauliflowers, cabbages, peas, leeks, radish-cake, lettuce, radish, scorzonera, radishes, onions, leeks, turnips, carrots, and turnips.

JANUARY

The season as last month, after which your vegetables will continue in perfection as all the different crops are sown: but radishes, cabbies, and other such articles, may be continued to be put down until the end of February.

GARDENER'S CALENDAR FOR THE DECCAN

MAY

This month is so hot and dry that very little can be expected from your garden, though much may be done in clearing away weeds, dead leaves, and plants that are laid and under your trees. Plough up your ground well for raising crops, and as the 15th is of earth because dry have them knocked to pieces, and the weeds run over. Collect in a w. s. manure for after use.

Fruits in season are—mangoes, peaches, pomelo, pomegranates, plantains, grapes, melons, oranges, pineapples, a few strawberries, and apples.

Vegetables, Cucumbers—are nearly out. The fifth or six to be had, but not by any means in perfection. Cabbages, asparagus, artichokes, beet root, carrot, and cabbages, lettuce, potatoes, and celery.

Vegetables, C. very—C. furnishes, being in 100 pomegranates, leeks, leeks, peas, peas, var. mackerel, dill, leeks, leeks, and artichokes. When a house is not abundant, and can only be preserved with great care. In 100 part of the Deccan, being peas, plant-apples and grapes are brought into the market in abundance—the latter chiefly are in season.

Asparagus beds may be opened and trimmed. If well watered, they produce fine heads towards the end of the month.

On—Onions, if not taken up before should now be stored, and when stored, dried for a few hours in the sun after that, remove them to baskets, or lay them on the ground in a dry place, remove from rats and other vermin.

Towards the latter end of this month, if the appearance of the season indicates an early setting in of the rains, then get ready boxes, or baskets, with high sides for sowing the following seeds: cabbages, radish-cake, celery, parsley, beet, lettuce, and onion-kale. If the soil is fresh and good, the cabbages will be up in five or six days: first it is requisite both for watering and protecting the plants from birds, which at this season eat every sort of young green vegetable they can get at: covering the boxes or basket with dry thorns is the most ancient method of protecting them. The boxes or baskets should for the first fortnight be kept under a shed or verandah, and from heavy rain.

In the garden you may towards the latter end of the month, put down French beans, marrow, vegetables narrow lettuce, peas, radishes, and various sorts of early vegetables, also Java radish artichokes.

Rain generally falls towards the latter end of the month, and the average at Ahrangabad may be calculated at two inches. The thermometer ranges in the shade from 80 to 100 deg. The nights are mostly cool, as the hot winds cease soon after sunset.

JUNE

In the early part of this month the rains generally commence, and much depends on the mildness of the season for the thrush of the garden. If your young plants, grow for months in boxes or baskets, are looking well, remove them into beds that have been a little raised and edged with thorn or brick, so that the rain does not lodge. Put each plant about four inches apart: protect them still with thorns, and examine them as often daily as you possibly can. A small fly settles on these during the evening and deposits its eggs, which are hatched in a few hours, when a small caterpillar is produced, hardly perceptible at first to the naked eye; in the course of a few days it has arrived at maturity during which time it had been feeding. If left unmolested, upon the broadest leaves of the cabbage plants. The centre of the sugar-cane cabbage they soon convert into a hole-cake next. This small caterpillar has the power of protecting itself from heat and hunger by spinning a thread from one edge of the valvate leaf in which it is hatched to the other, thereby drawing them together; when it feeds in security it spins the silk work, and then it feeds for a time; when renewed, they again feed voraciously and become quite green. If you shake the leaf and disturb one, he immediately emits from his mouth a fine thread, by which he surrounds himself, at the same time that he is connected with the spot to which he came, and soon draw himself up again for food. About the 25th day it ceases to feed, when it

[illegible]

THE

Common Vascularites.—Short-root, solitary, sporangia, artichokes, and small lobed.

Old—New guns, French knives, and other romantic
parade in back, where it is all over.

positive, also sponge, soap, redness, and native vegetable. You will find the quality of
positive very destructive to your young plants. Just then are continuing, and the
wood-sheets from the kitchen over them. Although this is not an ideal method of doing
them, it is useful. Carrots for an early crop may be sown on ridges, also sown.
positive, and lettuce for early marketing. If you feel towards the end of the month, the
winter shoots round the old ones have then surely taken up and planned to run the
will in the season of eight weeks under an artificial condition to your vegetables. Towards the
end of the month cucumber plants and French beans should be well forward. If you
find them too full, keep them well irrigated by any means you possess. Towards the end
keep up by the end of the month in particular. I have a child now then there is the
the end of the month, the end of the month, the end of the month, the end of the month,
they will be and dry. The present produce are on such. The present produce are on such.
the end of the month, the end of the month, the end of the month, the end of the month,
the end of the month, the end of the month, the end of the month, the end of the month,

The average of the north wing is indicated as being four times the thickness of the south wing at its base.

JLT

This month is extremely warm and your plants will require much water. If the rain has not fallen regularly and little protection from the sun, though, the cabbage plants should not have too much, and are better watered by a hand. In general, a north or poor pond and better, which are now sufficiently forward to plant the at all, and should be towards the latter end of the month to grow.

Some Varieties in season are—Pinks as variety, cabbage sprouts, and red-leaf from
old plants lettuce and French beans

General Treatment.—Tetanus, rabies, anthrax, melioidosis, leptospirosis, and typhoid fever are the most common diseases of the dog.

Q.—How much about six inches high may be brought into blossom earlier by cutting their tops stopped off about half an inch.

Frank is sure you've seen plants on houses and a few oranges, to be had. Younger by the
factor and of the month gone on. In houses there are no additions in addition, also are
the apples and ground low current, people to vegetable source attributes, saline,
iron, blood, earth rubble, for all of the apple grown throughout in another part
of the work. The world in circles and green shade plants flourish and growing, by drinking
strong water under to be aware of those that are too big to prevent those from a fly or small
very destructive to the young fruit. While the month about also looks. The month
from 70 to 80 and

AGOST

The weather still dry and during the week of this week, but as there is generally much rain, all vegetables grow fast. There is a coming and in season we

Kousa's Yuccifolius—French basin, grass, along streams, springs, rocky ledges, boulders, and overboulders.

MAJORS VETERANES of all wars, private, letter, medals, etc.
 MAJORS—(General) General, Major, etc. General, etc. General, etc.

(The following paragraphs should be last month's plant on your rubber tree from the nursery beds, also them and every. Trim and cut back the plant a put down cutting of every domesticated vegetable, including them from the sun during the day by some other way, and take care that only to be used. Several to lodge in the beds. Wash all your plants carefully, washing up such as flowers, but leaving the leaves and roots to be all the rubber you can collect, as different last month. For the mango tree. Apple begins now in business. Towards the end of the month, prepare your strawberry beds for planting down the first stock of runners.

The average rate that month is down from 25 cents to 12 cents.

CHAPTER 14

The weather is still warm and clear, the same as last month. Native vegetables are now brought into the market in great abundance and about Peven, some grapes, but green and early for home—these are from the second crop.

Excess V nutrients are excreted in urine. Fresh fruits, like blueberries, apples, lemons, limes, small carrots, Jerusalem artichokes, eating sprouts, dairy, poultry and a few others.

MAIZE (Zea mays) and grain sorghum, sorghum, roots, grasses of all descriptions, sweet potatoes, Indian corn, legumes, clover, hay, and numerous other crops.

* Do not remove the battery end of this cord and during the test, do not touch any electrical parts. The cables get wet in the lower end of the pipe.

FRUIT.—Oranges, pomegranates, guavas, plantains, papaw, mulberries, figs, rose-apples, sweet and sour lemons, economic lemons, pomegranates, melons, white and red hyacinths, and sweet apples.

Obs.—Now plant out your strawberries from the nursery selecting the first runners from the old plant. Sow the following seeds in boxes or baskets, for your cold season crop, as they can be better looked after than in beds, using the same precaution for their preservation as recommended in May:—cauliflower, broccolis, cabbages, cole-salis, &c.

In the garden you may put down potatoes, asparagus, artichokes, caryophylls, salad of every description, onions, beet, radishes and red—peas, beans, and all other kinds of runners, cress, lettuce, cress, turnips and carrots. Also plant out any of the above from the nursery, if ready, in beds where they are to remain. The latter end of this month is a good time for budding trees, such as apple, peach, orange, &c. also to prune your vines. Mulberry cuttings thrive remarkably well if put down.

Average of rain, five or six inches. Thermometer at last month, from 75 to 80 degrees.

OCTOBER

The weather continues hot during the early part of this month, but shows the 15th a change as very perceptible, and the first crop of vegetables, or rain crop as it may be called, are now going out.

ESPERANT VEGITABLES in season are—peas, radishes, love apples, beet—red and white, vegetable marrow, and Jerusalem artichokes.

COUNTRY VEGETABLES.—Pumpkins of every description, also maitre greens, carrots, leeks, brussels, sweet potatoes, &c.

FRUIT.—The same as last month.

Obs.—Put down vegetables as directed for last month. Sow kidney beans, parsnips, carrots, peas, potatoes, and all vegetable seed for the cold season. Attend particularly to your vines, open apple trees, &c. This is the best month for planting out strawberries.

The rain water very much during this month seldom any quantity falls—from two to three inches, when the season may be considered over. Thermometer until the 15th or 16th from 75 to 84 degrees.

NOVEMBER

Now the cold season has set in, and your garden should be well stocked with young plants. The European vegetables which would not come to perfection before, if planted now will thrive well, such as broad Windsor and kidney beans and parsnips.

ESPERANT VEGITABLES in season, the same as last month.

COUNTRY VEGETABLES.—Almost every description enumerated in the last

Obs.—Plant out your old hedges, cauliflower, brussels, cabbages, and beet. Sow turnips—white and red. Cape artichokes and others for stove. Look to your artichokes plants have them well earthed up remove weeds well from strawberry beds, and put out plants for the latest crop. Cape gooseberry and rosehips are now in abundance, and fit for preserves. Open your peach from Blackberry coming in. Towards the end of the month your apples as I put has are in blossom. Put down potatoes earth up the Jerusalem artichokes cover the globe artichokes with ashes all over to protect them from fire, which do great damage. Rain seldom falls this month, though the clouds are heavy and threatening generally and in a high. The grape vines suffer most—those that have not been cut and opened until late particularly.

DECEMBER

In this delightful cool month, your garden should be in the best and most promising condition, and the European vegetables well forward and those now in season are—

ESPERANT VEGITABLES.—Marrow, sugar beet and broad head cabbage, (brussels and small flower coming out) cole rule, potatoes, beet-root, French beans, peas, love-apples, Jerusalem artichokes, radishes, leeks, cress, cress, lettuce, carrots, asparagus, cucumber water cress, &c.

COUNTRY VEGETABLES.—Lentils, maitre, chokes in halves, brussels, maitre too peaches, &c. Fruits as last month particularly fine.

Obs.—A few crop of potatoes may be expected if sown as late as the 15th. Plant out outdoor flowers, now best for a late stock, and put out the last of your cabbage and brussels plants. Root and any trees you require, and graft by appur as plant out cuttings that may have taken root in the summer, and sowed to your grapes. The common sort are near the latter end of the month, brought in for sale, and well when in full season from twelve to thirty years or more, for the grapes. Sugar cane is now ripening.

JANUARY

The weather continues fine, as last month and your garden is now in its best condition. All vegetables, enumerated as coming forward last month, will be in perfection—the broad Windsor beans and kidney in blossom. cauliflower in head.

ESPERANT VEGITABLES.—Beet—cole marrow, celery, beet, carrots, broad-head, broad-beans towards the end of the month.

COUNTRY VEGETABLES.—Are all the vegetable grown, brussels, beans, peas, sweet potatoes, &c. **FRUIT.**—Apples, oranges, pomegranates, guavas, grapes, citrons, plantains, figs, blackberry, Cape gooseberry, papaw and strawberries. radishes going out.

Obs.—Peas are now going out. Attend well to the earthing up of artichokes and potatoes in the former are much benefited with this, especially those with tobacco water. During this month occasional showers of rain fall. Thermometer about 51 deg.

* But in some parts of the Decree, at Hyderabad particularly, the Artichokes come in the latter end of May gave back in October, and crops continued until June in succession.

ARABIDOPSIS.—These are four species—only two are cultivated for use. It has large plant-like leaves, green, and of about two or three feet long. From the centre rises a long stalk, which bears a mass of branches, on the top of which is a large round seed head composed of numerous small seeds. The stalks are the only part eaten; it is called the arabis-like bottom.

There are two sorts grown, the French round-stemmed, and round Dutch globe-like-headed. They may be sown in June, and continued during the winter; the soil should be light and of a sandy description; the seed sown at least six inches apart. When they are in fruit or seed, they may be transplanted in rows, and in open situation and good soil, three or four feet apart. The ground should be of a light description and well manured. Let the branches be about six inches deep, and at least from one to two feet broad. They will require occasional irrigation if the weather is dry after having been well watered by the hand. When first removed, at the latter end of the winter, and the plants have arrived at almost their full size a small black fly collects upon them in the greatest abundance, and destroys the whole of the leaves. This also happens to plants raised from seed sown in October or at the close of the rains. When the plants, in January, February, and March, have arrived at their full perfection, they may be propagated from slips that grow on the sides of the old plants, which wither and dry as soon as the fruit is ripe and gone to seed. Care must be taken in removing both plants and shoots, that a sufficient quantity of earth is taken up with the roots, so that the transplants are safeguarded. When they appear to have taken root well, let the ground occasion-ally be trodden round them, and the stalks well scratched up. The best means of preventing the plants from being destroyed by the fly is to cover the leaves well over with ash, from the kitchen, or sprinkle with tobacco water. The seed from Europe, the Cape, Persia, and Hindostan all grow well, but those that I have succeeded best with were from the upper provinces of Hindostan; they were of the large globular kind, and from being so distant, I thought they did not suffer so much from the fly as others. Move them one head should not be allowed on each stalk, pick all the others off. If a piece of stick is run through the stalk, across under each head, I think that it tends to enlarge it. The seed may be sown wherever ripe, which I mostly in May or June. The largest and finest heads do not always give the most seed—often the reverse. Young arabis-like shoots if blanched may be eaten as salad.

ARABIDOPSIS.—The species are many but only one is cultivated for use. The method of first raising the plants from seed is either by broadcast or beds of six feet square, or in long beds of about two feet broad, where they are to remain. If sown in square beds, when the grass is about six or ten inches high, and begins to bear small flowers, it may then be transplanted, and must be carefully taken up with sufficient earth attached to the roots, and planted in trenches at least six inches deep and eighteen broad. Between each trench should be a space of one foot or more. The plants may then be laid down in double rows in the trench prepared at six or eight inches apart—perhaps a greater distance may be better. The soil must be carefully raked, and well watered. The beds cannot be of too rich and light a soil, and must be kept close of weeds, and watered at occasion require. When the transplants are sufficiently strong to commence a third time the beds have space to seed, the watering should be discontinued, and the stalks allowed to dry and wither. These must be carefully pulled, being cautious not to injure the crowns; cut or twist off the stalks, and cover up the crowns again with rich manure about two inches high, then turn over again in the spare ground that has been left between the trenches. Thus you will have in the middle of the rows a water course, which will serve to irrigate the plants below. The watering must now be continued daily if necessary, which will cause the plants to send shoots up from the lower soil above them, and, if well managed, the grass will be white and fine. Before putting down your plants in trenches, plenty of good manure should be well dug into them so as to form a rich soil for the roots to strike in. After the grass has been cut, and the shoots are getting thin, once working the beds and let them go to seed, when they may be again worked. You will seldom get more than few crops in the year from the store beds, therefore you should have them in succession. I do not know of any animal, except rats, destructive to the roots. Soaking with water is the only remedy.

BARB. **SWEET MARSH.**—Grows as a shrub, and is only used for succouring with other sweet herbs.

Grows in all parts of India from seed, or slips, in any light soil. Is used chiefly for succouring sherbet, &c.

BARB. **BROAD AND WITHING.**—Should be sown in the cold weather, in drills, the same as peas, each head at six or ten feet apart; the time sufficiently explained to sowing a person to plant in. (see them for picking, weeding, &c.)

The best time in the Province for sowing is in November, and if the ground is light and well manured, there is no chance of failure. I would also recommend the seed to be sown every season. Rats and porcupines are very destructive to them.

BARB. **PROVINCIAL.** **WHITE, BLACK, AND YELLOW.**—These beans are common and cheap; they should be sown in rows about two feet apart, and you may commence sowing them at the close of the last winter. The dwarf white are preferable at the early part of the season, as they bear sooner than the other sort, which require sticks at least six feet high, and strong, so that they may stand the rain and wind. You may commence to plant them in March with care, and then it is necessary to set to rest them two days, and to remove the soil from them as they grow during the months of July and August. These beans are very hardy and grow well in almost any soil.

The Portuguese bean, or *Chervon de Polono*, is cultivated like all other beans. Its pod has few straight angles, the edges jagged: they are dressed like French beans.

All the other sorts are grown in the same manner.

BENT BEAN, BICHAN WHITE.—Is grown from seed, and thrives best in a light grey soil. The seed may be sown in the latter end of May and transplanted in either June or July. The crop will not produce much large roots as shall some have less with very scarce roots. It for seed may be forthcoming in September; and I would advise the plants being grown on ridges during the rainy season. The beans, when not too large, of both species, are seed and eaten as sprouts. Each plant should be at least a foot apart, and in transplanting them, care must be taken to draw the root up undisturbed, and the hole in which they are put should with a spade be made quite even, and the plant put in straight. It may be transplanted at any period of its growth, except when going to seed, and which all the early sown is apt to do. Fresh seed, if procurable, is to be preferred, though I have no doubt it would grow to the perfection were not so much part of the country it would that I will. First race is always the best for not being transplanted, and the soil cannot be too light and of a rich old vegetable manure.

BOON-COUM.—Grows to great perfection the less care is used. The tops should be cut off when two feet high: it sprouts being the only part fit for use. It is cultivated the same as cauliflower, and may be had all the year round.

BROCCOLI.—For culture see Cauliflower.

CABBAGE.—I shall mention several in two or three sorts—the druggs head, sugar loaf, head spring, and all the others require similar care and attention. You may sow the seed in the latter end of May in boxes or beds, sowed at five from the seed and kept in a very moist soil. The advantage of sowing them thus is, that the plants by the time the rains have set in are strong and the leaves do not suffer from the small of what settles up on them to do it, and the establishment necessary for the roots to spring when hatched. The plants when about three inches high, should be picked at ten or twelve to an inch apart, and lightly covered with soil with dry thorns, to prevent sparrows and other small birds from eating them. When large enough to be transplanted into nursery beds, use the same precaution with regard to thorns and holly, place them where they are to remain in rows, four or five inches apart, and on the top of the ridge, or in the hollow, the former method in the rows is to be preferred. The soil should be light and rich. In the old season, the ground is of course the best to have in succession as they grow a well in small to be sown by hand and watered if they by the hand, after which, when a seed, they thrive extremely well. If the seed is sown as late as January, you may raise a crop of plants, which come but in a small time and if a 14 in the beds and sowing of from hot seeds may be transplanted in the rows. They produce good sprouts for eating when other vegetables are scarce—so the stalks of the old cabbage of which it is made the soil of the rows, the should be carefully stripped off, they may be planted, and a succession of cabbage to be produced by the same I have known this plan all proved for years in fact in my own garden, particularly the seed which I have cultivated in this way for many seasons.

The Young cabbage for the market is sown in a row plants every six inches, and in the early part of the season, and in the all the early other picked off a dozen or two. Repeat the sowing, and water the plants, particularly infected with them. It is found that particular the young plants after sowing with a little black pepper, and the small green cabbages to have the plants increased in size and maturity, have a great growth in the ground.

CABBAGE.—This plant is well known all over India as the large red pepper that it is. It is necessary to describe the method of culture which is necessary in sowing the seed broad cast, and when the plants are six to ten inches high, to put them either in rows of four or five, sixteen inches apart. The soil should be rich. They require watering and being kept clear of weeds.

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CABBAGE.—This resembles the artichoke but grows much taller. The tender stalks and leaves, when blanched, are used for soups and salads, and are cultivated in the same manner as the artichoke.

CARTELLER.—The seed should not be sown until the latter end of August, as it does not always well. It requires the same care as the cabbage, and should be planted in a shallow manner. Raising the plants occasionally prevents their quick growth, and I think if the roots, when taken up, were divided into halves, or quarters, before being put into the ground, that it would facilitate its going to head. The soil in which I have seen the finest heads grown was of a greyish description, and the plants had little water given to them. In England the market gardeners seldom water cauliflowers, and more in four days to supply sufficient in the Dutch; no injury will accrue even if watered occasionally. The white-headed is, in my view, often taken for

The Chinese produce the finest cabbages I have ever met with.

CHAMBERLAIN—This is a variety in this country and I have seen heads large enough to be divided into six dishes. It should be sown in a sufficient to cover a dish in ground not for vegetables. However, both red and white, should be cultivated in the same manner as cauliflower.

Cauliflower—The seed may be put down at the commencement of the rains, and, like other plants at that season, is better for being first sown in boxes or baskets, for the convenience of removing under shelter if the weather is bad. When the plants are about two inches high, they may be planted out into either boxes or baskets, two inches apart, where they remain for the first four or five weeks; then remove into beds or rows—as the latter I give the preference of the early part of the season after that put them into narrow beds of six feet, and about twelve inches apart. They then grow to close in the boxes that they prevent much other weeds from the soil, and keep the beds moist, besides, being very readily blancheted, merely requiring a couple of half-strecher sticks to be put around the stem, tied with string or manure, then earth up the sides, which completes the blanching. In four or five days you may commence cutting and, by transplanting the off-shoots, have a succession the whole year round. The plant is very hardy, and grows to seed without any difficulty.

CHAMBERLAIN—Another variety of celery and is to be managed precisely in the same manner. It seldom grows above eight inches, and mostly spreads upon the ground. The root of this only is eaten: it forms rather a large white bulb, nearly the size of a parsnip, and has an exceedingly fine flavor. The root of the cabbage is often used for steaks than other raw.

Celery—A species of stalk. Propagated either by slips or dividing the roots. This may be done at any season, but best after the rains. Nine or ten inches of space must be allowed between each bulb.

Celery—It is to be sown thick in very narrow drills. About one inch deep and a few inches apart. It requires to be well watered, and is in season all the year round. It is only good for salading. The seed is sold in the markets, and known by the name of Maltese. It should be sown for use when two inches high.

CHAMBERLAIN—*HOOD* (POTATTO), *ROTHMAN*—Grows in native gardens.

CUCUMBER, *GREEN* AND *WHITE*.—This vegetable is grown from seed at all seasons. The plants should never be too close. It thrives in all parts of India, and grows with much or little water, and, being a creeper, if allowed to climb over sticks, or trellis work, is more out of the way of insects and porcupines, who are fond of the fruit. The natives grow them in their fields, in the cold season, amongst grain of various sorts, and in the sandy beds of rivers during the hot weather.

East-India, or *BORNIAN*.—*HOOD* BERRIES—Grows commonly in the Native gardens, of which there are many varieties.

HERB, *CHAMBERLAIN* AND *FLAT* *HERB*.—The seed may be sown in the earliest part of the rains in beds or boxes. The plants, when about one inch high, should be picked out into a row, or sown in drills. They should not be thicker than one foot and when grown to their full size, must be tied up to sticks. If in the rains, it is requisite that the plants should be every now and then exposed, to let off the water that may have collected inside the plants, otherwise they soon rot. The method adopted in England of placing a board on the plants, for the purpose of preventing, will not do here, as the white ants attack them, and the board stopping the free circulation of air, retards their growth, and causes decay immediately.

HERB—Grows in great abundance in all parts of India. It is often confounded with asparagus. It may be sown in beds, or rows, and does not require any particular care. It is a perennial, and dies or soon as it has given seed.

HERB.—*HOOD* *HERB*.—This is common all over India, and may be grown from seed or from the latter method is most preferable. One of the bulbs is broken, and the three taken out, and planted in beds about four inches apart. No particular care is required, save watering and keeping clear of weeds. When it is a leafy dry and winter then take up the roots and preserve in a safe place.

HERB.—*HOOD* *HERB*.—Is a native of India, and is sown at the first commencement of the rains in beds of about six feet square, and in a rich cultivated soil. The planting consists in dividing part of the green roots, which the natives throw away in a mixture of dung and water. It is then planted about two inches deep and six at one foot apart. It requires a great deal of water until it is kept clear of weeds. When the stalks dry, the plant may be taken up, although it is sometimes left in the ground for a couple of years. It is better for remaining twelve months, and must be watered during the dry season.

HERB.—*HERB*.—I have never seen the plant in India. It is a substitute in the root of the mung bean, which grows wild, and the pods, when young are used as a vegetable, both boiled and in curries. The tree is easily propagated by seed, and only requires watering for a few months when first sown.

JEROME *HERB*.—This is a species of son flower, and is, I believe, a native of South America. It grows to seed generally in October and November, and may be raised from it, or by dividing the roots, placing them the same as potatoes. They should be put down in January or February, and will require occasional watering until the rains, when they make their appearance. As the plants grow, they or as it will earth up, and if very tall, may probably require to be supported with sticks. This vegetable is ripe as soon as the stalk withers, and the best method of preserving them is to let the roots remain in the ground, that is, if the white roots and other herbes do not attack them. If you are obliged to take them up, keep them in a cool place, in earth, watering them occasionally. To sow them, put either half or a whole seed at a foot distance, in rows, the same as potatoes, and attend to them in the manner.

* I have never heard of it, and has been grown in Cambodia.

LEANS.—The seed may be sown at the commencement of the rains, or after in beds, broad-ways. When about six inches high they require transplanting into large beds, or rows, at least one foot apart: they go to seed in the course of six months, and grow very well in all parts of the Doorn.

LEANS GARDEN, OR SEEDS FOR THE YEAR.—This is a fine green, and sometimes will in any good soil. It is propagated by slips from the root, and only requires watering. It is used as an infusion.

LEANS.—There are various sorts: the most common are the cabbage, red and brown, see before. For early sowing the seed may be sown at the commencement of the rains, although sometimes are it perfectly well the cold season. They are mostly raised in small beds, and then transplanted into others at about one foot apart, or on ridges around other vegetables (they do not require any particular care). The ground should be light and rich, and when the plants are of a sufficient size they should be tied up, and this may be done with weeds of phacelia-leaf or others.

LEANS APPLE, OR TOMATO.—The produce of South America—a genus of the most delicate vegetables. There are two sorts, single and double. It is sown immediately the rains commence, in beds; afterwards transplanted in rows, two feet apart, and trained upon sticks of a strong description. If the soil is good, they will grow in seven or eight feet in height. The double, which are the finest, if sown in June, ripen in October. The lower branches should be pruned, and a succession of crops may be kept up until April. The small single tomato, with a slender protection from the dry winds, will sometimes yield the same.

LEANS.—A genus of India, and is very easily raised, in beds or pots, either by slips from the roots or seed. It is used for seasoning, especially, soups, &c.

LEANS.—The pork, green and white. (Mind, Kava Beans) are all sown in the Doorn at the same time, generally in beds of ridges where the soil is light and sandy. They are very common even in gardens. The seed is put down in November three or four together, with as rich manure as can be procured. The plants must not be close together—a distance of from six to eight feet is generally allowed. They come in about March, and continue until the rains. In February they are in season at the same time, and a second crop is grown during the rains. This is not the case in the Doorn. The water melon (Mind, Two Beans) is also to be had at the same time, and grows in a similar manner. The seed should always be preserved from the damp and richest-flavored fruit, and is best when being three or four years old. The green melon I think the finest flavored, although many of the others are very good. I attribute the various growing time in the early beds of ridges to the temperature being more equal about the roots than it is in beds in the garden—especially during the night.

MARY HIND PUMPERN.—There are three sorts, Green mint, Pepper mint, and Peppery Red. The first is generally used for culinary purposes; it is propagated by layers or cuttings, or putting of the roots; it requires a moderate proportion of water. In the rains a small black caterpillar attacks the leaves, and will destroy the whole and if not removed by hand, or flooding the beds, when the insect becomes detached from the leaves, and is easily destroyed.

MUSHROOM.—This species of Fungus is found at the latter end of the rains, and generally dug out of white sand.

OLIVE.—The white-ripe sorts of Mushroom are readily distinguished by being of a pink or flesh color in the ribs, changing to a darker color as they get older; they have also a peculiar sweet smell, and another criterion of their being edible is the water when boiled or fried.

MUSHROOM HIND KAVAN.—Continually found all over the country during and after the rains.

MUSTARD HIND KAVAN, EAST INDIA.—This is of two sorts, white and black; the former is generally cultivated for salad, and is grown in a similar manner to cress; the black mustard seed is used for sauces, pickles, and oil.

NASTURTIUM.—This is either grown from cuttings or seed, and merely requires to be protected from the hot winds to be in flower all the year round; it grows much better in beds than pots. The leaves and seed are eaten mixed with other salads, and the seeds when green are pickled.

NOCA-COR.—Is a plant of the cabbage species, and must be sown shortly in the same manner recommended for cabbage, broccoli, &c. It comes in early and ripens in season until April. If watered during the hot weather and taken care of, it will, when the rains commence, throw out sprouts and form other kinds on the old stalk, which may either be used, or slipped off and planted; they will not be so fine as those raised from seed, yet are fit for use.

ONION, HIND, PEARL.—This vegetable is common all over India, and is sown broad-ways. When about six inches high it is pruned and two beds six fingers breadth apart; they are sown at about all seasons of the year and go to seed without difficulty.

ONION, OR MOUNTAIN BEANS.—Of these there are several varieties, commonly known as red, and green sage—the leaves are slightly acid. Both sorts are boiled as asparagus, but the red is more preferred.

Propagated by seed—no particular care required.

PACHYRA.—Is cultivated from seed; may be sown in beds or rows, where it is to remain. The plants, when about two or three inches high, should be thinned, and a space of at least a foot left between each. It will, if watered and taken care of, continue all the year round. A good plant is considerably to cut down the leaves by which the bottom of the root, as it is called, the century three or four and fresh leaves. It bears transplanting well. Always give the preference to European seeds. The common variety of the country is very insipid. The seeds of pachyra are much used in French cookery.

Peasants.—This vegetable is very difficult to rear, as it does not often happen that the seeds sprout, they should be sown broad-cast in beds of a rich soil, and the plants, when of a sufficient size, carefully thinned, leaving a space of one foot between each plant, and removing all weeds. They may be transplanted, but it seems to me that the better way is to recommend the best sort. The proper time for sowing the seed is in the latter end of July, and they will come in during March and April. It goes to seed freely but the roots grow from it and they will be the same the second year.

Peas Mixed. Savoyas.—The large white, green, and brown, are now the common peas in the Downs; the latter sort are boiled and eaten, often in the shell. Peas may be sown in the beginning of June, and continued at pleasure until February when the weather becomes too warm, and the stalks dry up, although I have known peas to be had much later from the sheltered gardens in the city of Amsterdam. The method of sowing is very simple: they should not be too thin, or placed deeper in the soil than two inches, and a space of three feet between the rows. I generally sow my first crop in double rows, with a space of a foot between them when they are ready to strike, I work up both sides well, leaving room for the water to run in the middle. If there be good strong sticks in the centre of the rows, and on the outer side of each lay good old manure, after which little trouble is required. Keeping them free from weeds is of course essential, and if you wish to preserve the seed, take care and remove any of the plants that appear of a different kind when in blossom; also draw out all the roots and had looking plants, to prevent further propagating the good, and if the seed be the produce of the best crop, you will find that if sown again in the cold weather they will be much finer and last longer than the seeds of the former year. I was led to observe this from seeds that had failed and grown up of themselves. If you sow for late crops, I recommend their being put down in single rows, and let them from seed to seed; this enables the sun to act upon the whole, and tends to prevent mildew from damp on the stalks. In growing crops that you do not intend to stick, it is advisable to put brush wood on one side for them to creep over and prevent much loss in seed from damp and otherwise.

Potatoes Mixed. Also.—This vegetable, now so generally cultivated all over the Downs, was a few years ago confined to Kent and Sussex. The former was generally the Royal, and would only be had during the cold seasons, but now the potatoes are grown all the year, and on the Hampshire and Malabarshire hills there are in abundance. They should be planted in rows about one foot apart, and five or six inches deep, the space between a 6 ft or 8 ft if ground is improved, eight or ten inches, otherwise a foot. The ground should be light and loamy, and as little enriched with white ash as possible. They can be sown at the commencement of the rains, but the spot should be selected where the water cannot lodge, and easily let off, and it may be done by banking the end of the channel between the ridges. At this season plants of potatoes are in the way of the ridges, and if not water them unless necessary, as too much water makes them run to stalk. If you ground has been well trenched, and the rain settles in, and all the weeds destroyed, the chances is near you will find that if you do not ground ready take your potatoes, intended for seed, and put them into place, taking care that each slice has at least one eye in it, and as you cut the slices, which fresh, slip the cut side of each into the ground, and let them dry well, which takes place in a few hours. This I think prevents the white rot attack. Now each slice from above is twelve inches apart, and place by the side of each a small clod of gull which in some measure tends to prevent the attack of a large grub very destructive to the plant.

One.—Here I think I am in error with respect to the grub, as the latest eggs may be in the manure when added to the soil, and I have little doubt that if the manure was previously worked up with the soil two or three times during the hot season, and dry soil in the heat of the sun, the eggs would be destroyed. At the same time we might be effected with a little fresh lime. I am sure the caterpillar does not travel to the plant.

The three crops in the Downs are sown from the beginning of October to the latter end of December and this last crop will be found the most productive. It is common to sow potatoes late in the ground, when they have been first sown, and when about two feet high it is up into the ground. If when your peas are all in flowering you get out any of the stalks with care, you will find the earth and I ask for a grub, with it, it may be certain in feeding upon them, and destroy them. When these grubs are very numerous, it is necessary to search for them, and if you find them daily, my idea is, that the larvae is brought with the manure, and the deposit of a beetle—how ever nothing can be done but destroying them. I have heard recommended to dig with a small quantity of ammonia to be placed in the water-course as a remedy when the plants were being irrigated. Here again is another insect which deposits its eggs on the stalk of the plant. In the rains a small caterpillar eats its way into the stalk above the ground, when the plant is continually decaying, the remedy is to remove the whole. Be careful at all seasons to keep the stalks well earthed up, and let the potatoes have a moderate supply of water—of course the season must be your guide. I one year at Kewbury raised a very fine crop of potatoes during the rains, by sowing them in ridges, and only watered them at first in consequence of want of rain. They were sown in the beginning of July and a few taken up in September (the latter sort). Some of the potatoes weighed from five to seven ounces, and were equal to any I have seen grown on the hills.

In the latter end of August, by way of experiment, I tore off shoots from the lower end of the stalks, when they were abundant, and planted them in rows, the same distance as the seed, and in November on taking them up, was gratified by finding four or five large potatoes produced by each stalk, the size of a duck egg. This plant I strongly recommend to those persons who may not be able to get fresh seed after the rains. I did not find that the roots of potatoes from which the slips were taken produced fewer potatoes in consequence, as I weighed the whole and kept a memorandum for my journal.

* **Distinctions and German Potatoes in the Market.**—Choose a soil, or sandy soil, never the black earth. Plough the field to a foot in depth, then harrow it, and break all lumps of earth. * Plant the potatoes while it is a good one, if begun can it late not more than four weeks. Put each seed a hole deep out on the level of the ground, not below which the Potatoes is to be carefully placed; put into each hole two handfuls of ash manure, mixed with a little sand. These holes are to be six inches apart; and the rows of Potatoes twenty two inches apart. Cover over with earth, making a ridge over the rows, which ridge is gradually to be raised to the height of fifteen inches, so that in watering the water shall be above the ridges, and never run upon the Potatoes itself. Leave the Potatoes in the ground some days after the stalk perishes, by which season the Potatoes dry in the ground, and become starchy. The stalk beginning to die is to be the signal to cover watering.

* Water by the 15th from four to eight days, according to circumstances, this must be judged of by ascertaining whether the earth around the Potatoes contains always roots. The best time for planting is the 1st of November.

“CHARLES LAMB.”

FRANCO. *Blad Kruis.*—Red and White.—The vegetable grows in great abundance in all parts of the Doon. It is much esteemed both by Europeans and natives. It is particularly scarce at the commencement of the rains, and requires on particular care; the soil should be light and good. When young, about the size of a parsnip, if cut and boiled, it will be found to resemble the artichoke-bottom prepared in the same way.

FRANCO. *Potatoes.* *Blad Kruis.* and *Blad Kruis.*—Round stem, fleshy leaves and deeply ridged. It is used as an ingredient in salads. It is raised by seeds sown at the commencement of the rains, and will thrive in any soil.

FRANCO. *Blad Kruis.*—The vegetable may be sown at the commencement of the rains, either in beds, broad-rows, or on ridges of both where other vegetation have been planted. It grows the ridges in the rainy season, as I think they grow better. You may continue to sow them until February. The leaves, ridges are of various colours—white, red, Spanish black, and purple; also long white, red, and purple. The seed should be sown in, or between rows, and then a good watering given to them. When about three inches high, they must be carefully thinned, leaving at least a space of six fingers breadth between each plant. They take from three to five weeks to come to perfection, and require a good share of watering. The seed pods are often used for pickles when green.

FRANCO. *Blad Kruis.*—This plant is an evergreen, and highly aromatic and grows precisely the same as the *Blad Kruis* or *Blad Kruis*.

FRANCO.—A perennial sown at the month of Europe. It grows in all the gardens, and is propagated by seed, layers, and slips, without any difficulty. It is used for seasoning.

FRANCO. *Blad Kruis.*—This is a long white fleshy jointed root. Grows without any difficulty after the rains. It is as scarce from the month of Europe. It should be sown either in beds, broad-rows, or planted out in rows, at a distance of a foot apart. The root when boiled and dressed is rather a delicate vegetable. It comes to perfection in three or four months.

FRANCO. *Blad Kruis.*—Prepared the same as the *Blad Kruis*.

FRANCO.—The produce of what is called *Blad Kruis*. It may be sown in the rains, but it is scarce best in the cold season. It should be sown in beds a foot apart or in beds, broad-rows, slightly covered over. It requires a moderate share of irrigation. The native vegetable, called *Blad Kruis*, when boiled and dressed, very much resembles it.

FRANCO. *Blad Kruis.*—Is a hardy annual with fleshy leaves and numerous branches. As a sprout it is as valuable as the *Blad Kruis*. If watered, grows freely and produces leaves in the coldest weather.

FRANCO. *Blad Kruis.*—Very delicate plant to rear. Is best performed by seed, but it may be increased by slips, and dividing the root. It requires a rich soil, and the space of six inches between each plant. Best grown in pots.

FRANCO. *Blad Kruis.*—The produce of *Blad Kruis*. It is cultivated in all parts of the Doon at the commencement of the rains and the cold weather. They continue until the latter end of February and go to seed early. The soil should be rich and light, and they may be sown broad-rows, and then transplanted, either in rows or ridges, and a space of at least six fingers breadth allowed between each. In the rains a small water-pipe is laid on the leaves, which, if not removed, will destroy the whole. The seeds are white, and red, one species grows above the ground.

FRANCO. *Blad Kruis.*—This is a very delicate vegetable, of the Doon species. The smallest-leaved, when about six inches long is well favoured, but does not bear and stringy. The pear-shaped is the best of any, but must be dressed when young. Irrigation only by seed, and the plants should never be removed, but remain where sown, only thinning the weakly ones.

The soil should be a rich loam, the same as for cucumbers. Train the plants on sticks. It is often necessary to fertilize the female blossoms, by approaching the anthers of the male flower when charged with pollen.

FRANCO.—A native of Doon British. Is generally raised from slips. It grows best in a running stream, and is to be had all the year round. It is grown from seed in beds near a water-course, and the supply may be kept up for any length of time. A small bluish water-pipe is very destructive to it: the only remedy is scolding the plants for a short time.

* **FRANCO.**—This is the black muscovado, and requires the same treatment as the *Blad Kruis*.

GARDENER'S CALENDAR FOR MADRAS AND BANGALORE.

JANUARY

MADRAS.

Mean temperature, 75-8.—Average fall of rain, 1.20 inches.

This season is too far advanced to sow the generality of vegetables with much prospect of success; but turnips, carrots, late-apples, vegetable marrow, lettuce, endive, radish, nasturt and green cabbage, and Mexican spinach, may be sown during all this month; also successive crops of cabbages and knot-kinds every fortnight. Turnips are said to succeed best when sowed in rows if they should be thinned to a distance of six inches from each other. Carrots rarely succeed well when planted in this season; they should be thinned, but not transplanted, except when required for seed. Late-apples, when two or three inches high, should be planted out in beds of five inches apart; afterwards transplant in rows two feet from each other with a framework to run upon. Vegetable marrow should be sown in rich light soil; earth up the stems as they increase, and peg down the leading branches at a joint. Lettuce and endive should be planted in boxes, and transplanted at one foot apart from each other; they may also be sown in beds, and thinned to the proper distance; a few days before use they should be blanched. Radish, mustard, and greens may be sown every week or ten days; the two last throughout the year. Spinage, to be sown in beds, and thinned until the plants are one foot apart. Repeat sowings should be made in rows with treble work to run over. This vegetable continues to flower and bring forth fresh leaves throughout the year and requires no care. Cabbages and knot-kinds should be planted in boxes, and transplanted into beds about three or four inches apart in three weeks or a month. They may be transplanted a second or third time, especially the latter. When transplanted for the last time, they should be put in well manured trenches, at two feet from each other. Horse manure and ground bones are recommended for all the cabbage tribe. With care, cabbages and knot-kinds may be procured during every month in the year.

Crops of English seed potatoes may be planted during the first week of this month; and, if the season prove cool, they may be expected to arrive at considerable perfection. The early part of December is a more favourable time for planting potatoes, but it is hardly possible to procure fresh seed-potatoes from England before the beginning of January.

In this month the following vegetables and fruits are sometimes procurable in the market, in small quantities and at high prices.—carrots, turnips, cabbage, knot-kinds, beet-root, salad, sugar-beet, broccoli and century cabbages, French cichon, beans, cowpey beans, Valence beans, French beans, white beans. On beans and peas (the last always dear and seldom good), pumpkins, melons and circular cabbages, clove cabbages, country cabbages, pomegranates, guava, apples, lime, jack-fruit, fig, red plantain, yellow plantain, charnooten fruit, bilimbi, and occasionally mangoes.

BANGALORE.

Mean of the thermometer 75.—Quantity of rain measured, none.

In this month seed of the ordinary vegetables are in great perfection. Grapes, apples, pine-apples, and also a few strawberries and peaches, are in season. Such apple trees as have branched bearing may now be pruned, although it would be better to delay it until the ensuing month. Few seeds of such vegetables as peas, radish, spinach, &c., that do not require more than three months to come to perfection. This is a good month for sowing or making a garden, laying walks, &c. Open the roots of vine trees.

FEBRUARY

MADRAS.

Mean temperature, 77-7.—Average fall of rain, 0-64 inches.

The records on last month apply generally to this; but there is less chance of success in rearing vegetables, or they seldom acquire much strength before the hot winds set in. Turnips and carrots rarely succeed; but radish, mustard and cress, lettuce, endive, spinach, and the cabbage tribe, should all be planted in this month, and throughout the year.

All the fruits, vegetables, and flowers mentioned as procurable in the market in January, may be had in greater perfection, and cheaper during this month.

In the beginning of the month peas are plentiful, and with care the following may be obtained of good quality.—Jerusalem artichokes, asparagus, duffie beans, French beans, scarlet runners, beet-root, broad-leaf cabbages, carrots, shallots, celery (in great perfection), endive, lettuce, knot-kinds, cichon, parsnips, spinach, turnips, and peas; also the following fruits.—custard apples, Brazil gooseberries, guava, lemons, mangoes, strawberries, pumpkins, raspberries, spinach, tomatoes, and comestible apples.

BANGALORE.

Mean temperature, 74.—No rain.

In this month pine-apples, peaches, grapes, and strawberries, may be had in great abundance and perfection. A few apples remain. Double-seeds should be sown between the end of the month, in situations protected from the burning winds of the two ensuing months; the old roots should also be planted in large pots of sand, covered with some fermenting vegetable matter to induce them to send out shoots. Very few vegetables can be sown with advantage this month. Graft peaches and apples, and prune apple trees.

MARCH.

MADRAS.

Mean temperature, 80-2.—Average fall of rain, 0-76 inches.

But few vegetables come to any perfection that are sown in this month, but it is desirable to sow successive crops of cabbages and knot-kinds, which may be planted in beds that are partly protected from the sun, and transplanted into rows as required. With care, salad may be grown in this month, and generally throughout the year.

In the market brinjals, carrots, and turneps, may be procured in considerable quantities, and at very good prices. Turneps are generally very stringy towards the end of March. Country radishes and all kinds of country greens, may be had in large quantities; but no fruits can be obtained in the market, except the red and white plants, which are always in season.

BANGALORE.

Mean temperature 86.—Quantity of rain measured, 5½ inches.

During this month the roots of apple trees should be opened by three rows opposite of the system, and very strong manure should be applied. Strawberries, grapes, and pomegranates are in season. The ground should be dug about the roots of vines. The dahlias now last month will require transplanting, and the shrubs should be separated from the old roots. Plant Verbena roots. Root-rot and rot are in perfection. As the winds and hot air of this month are very injurious to vegetation, as few seeds as possible should be sown.

APRIL.

MADRAS.

Mean temperature, 87.—Average fall of rain, 9.55 inches.

The remarks on March apply equally to this month; but as the hot season advances, the chances of success in raising most kinds of vegetable diminish. Melons and cucumbers should be sown during this month. Sow melons in rich light soil, giving the plants plenty of room to run. When they have made four leaves stop them by pinching off the leading bud; they will then produce two lateral shoots, which stop by making another and so continue in trees until well formed about, stopping it at the second or third joint. When the plants begin to show fruit, stop the fruiting branches two joints before the fruit. Cover the ground with leaves or straw, to keep the roots cool, and to prevent the fruit from becoming spotted.

In this month yellow and red plantains, pine-apples, guavas, pomelo-grapes, oranges and mangoes, are procurable in the market. Carrots, turneps, beets, and cabbages, are raised in quantity and their prices are considerable. Brinjals, radishes, white pumpkins, parsnips, peas, mangel, and greens, are to be had in abundance.

BANGALORE.

Mean temperature, 84.—Quantity of rain measured, 5½ inches.

Sow all flower seeds to come to perfection in July and August. They will be retarded by the heavy rains, called mango showers, and there is generally rain in Mysore during June. Sow every kind of vegetable seed. As the mango will be in flower if possible, spread some manure round the stems of the trees, slightly stirring the soil. Shift the dahlias. Sow wheat. Plant pomegranates. The flower buds should be dry this month, as the scorching sun will very effectively destroy the weeds.

MAY.

MADRAS.

Mean temperature, 89.8.—Average fall of rain, 9.77 inches.

Melons, cucumbers, pine-apples, and Kernal splashes, may be sown during this month; also muskmelon crops of the melon tribe and mustard and rice. Mangos, oranges, pine-apples, pomelo-grapes, red and white plantains, and guavas, are supplied abundantly. Brinjals, greens, sweetcorns, drumsticks or manungos, and in flowers, all sorts of mangoes. Mangoes are to be had plentifully in the market.

BANGALORE.

Mean temperature, 81.—Quantity of rain measured 3 inches.

Repeat the sowing of hot shrubs or it may be deferred till next month. Transplant the seeds of vegetables now last month, and prepare the beds for the final transplanting of hot shrubs, cabbages, and cauliflower, watering the soil richly. The dahlias should now be lifted out of the pots into the open ground, in a sandy well manured soil. Sow some cotton seed.

JUNE.

MADRAS.

Mean temperature, 86.—Average fall of rain, 1.96 inches.

If the season be at all favorable, this is a very desirable time to sow the first crop of celery, beet-root, and asparagus, in boxes, for transplanting towards the latter end of August or beginning of September.

Cabbages seed may be sown in boxes in all this month. If the weather be favorable for transplanting, they should be put out in beds in the following month, and finally transplanted in August. In ordinary seasons good cabbages may be procured in this month during the weeks of October, November and December by which time peas and other vegetables become abundant. If the weather should continue very hot during September, without showers, the plants should be kept in the boxes until end of September or beginning of October.

As it is desirable to get strong celery plants before the monsoon, fresh seed should be sown every fortnight from the middle of June until the end of October. Beet also should be sown in successive crops, and transplanted once or twice. The vegetable is not likely to be injured by the heavy rains of the monsoon. Asparagus seed should be sown in boxes towards the latter end of the month, and transplanted in November. It sows two feet apart, and the plants are then from each other. The soil should be mixed with a large portion of rotten horse manure; it is necessary to make the ground two inches for manure. Fresh manure seed should be sown whenever procurable, and especially between the end of June and the beginning of December.

several of the plants in November without disturbing the roots. To propagate by suckers, take off the suckers, and prick them out six inches apart; and when they become well rooted, transplant into deep rich soil, setting them two feet apart. If large suckers may be planted at once where they are intended to remain.

To prevent cutworms running to land, and producing small heads, when the plants are from four to fifteen inches high cut them off close to the ground, and cover them over with light dry soil manure when they have advanced a few inches repeat the operation. If the young plants are tied up for a few days before being cut off they will become thickened, and may be eaten as salad.

French beans and scarlet runners may be sown during this month, and until February. They should be planted in rows two feet apart, north and south, and be well supported with sticks, or with an arched bamboo trellis, which is very ornamental.

European vegetables continue scarce and dear. Artichokes, green, and other native vegetables are to be had. Mangoes, pine-apples, and oranges, are very scarce. Plantable cucumbers in abundance.

MADRAS.

Mean temperature 74.—Quantity of rain measured, 14 inches.

Oranges, lemons, and alligator-pears, in season, insects are so commonly numerous and destructive. The orange trees should be built and watched, and propagated by fruiting. Plant beds with many strawberries. Still sow a few vegetable and flow seeds. Continue grafting mangoes. Transplant cut in the jungle, cuttings and pinks by layers. Begin collecting seeds of early flowering plants. Dhalia are in perfection.

BENT NEER.

MADRAS.

Mean temperature 73.—Average fall of rain, 5.58 inches.

Continue to sow all the vegetables inward and for August. Transplant cabbage ready for use, however, less early sowing and sowing. To or three crops of peas may be sown during this month, if the weather is so suitable but not with much prospect of success. To land peas that never best in Madras are those grown at Bangalore.

Peas should be planted in well shod beds, in double rows, about 10 feet apart. They should be watered by hand for the first fortnight, and afterwards holed. Peas require no manure but should be planted in good soil.

BENT NEER.

Mean temperature 75.—Quantity of rain measured, 14 inches.

Adjust a peck and lay out still continue. Apples come in a few more seed and all the other pear water. A few peaches in season. The American corn is now early in full fruit. Plant Cape bulbs, either in the ground or in very deep pots well drained. The turnips and cabbages are much injured by a small dark caterpillar which may be destroyed by sprinkling the plants with powdered lime. The rice begins to flower but been cuttings of a mulberry tree, over 10 ft. long, have been cut. The flowers are in great perfection. As one of the peaches tree will not bear this year, the tree should be cut and replaced by fourteen, date, and then strongly manure. The principal crop of hay is cut this month.

OCTOBER.

MADRAS.

Mean temperature 74.—Average fall of rain, 11.12 inches.

The remarks on last month apply equally to this. It begins to grow all kinds of vegetable seeds. In the morning and in the evening are hot beds, and immediately after the first heavy fall of rain a new lot of rows and trenches, more particularly when best cabbages, cauliflowers, cauliflower, and broccoli. Care should be taken in double transplanting all the seedlings before the 10th of November. Peas sown after that time seldom produce. Crops of peas should be sown every week at ten days, from the beginning of this month until the 10th of November. Peas sown after that time seldom produce.

Onion and leeks should be sown during this month in light rich earth, carefully covering the seed. When leeks are a few inches high, plant them in drills, sixteen inches apart, and nine inches apart from the side. As they increase in size, draw up the earth to their stems, to water to bleach them. Leeks are much injured by blight.

Some parsnips in rich deep soil. French the grass and two feet deep, sow the seeds in drills one foot apart, and thin the plants so as to leave three or four inches apart.

If few fruits, vegetables, or flowers are procurable in the market this month, but cabbages, carrots, and spinage may be produced from your own garden with ordinary attention.

BANGALORE.

Mean temperature 74.—Quantity of rain measured, 4 inches.

Apples and vegetables are in great perfection. The main crop of strawberries should be planted. Vines are beginning to grow early in the month the berries should be dug and well manured. Dhalia will begin to fill in this month. As soon as the leaves begin to wither they should be taken up with the soil that adheres to them, and kept in a dry place. As soon as there has been sufficiently dried, they should be packed in boxes and till the time for planting arrives. The double cutworms should be similarly treated.

NOVEMBER.

MADRAS.

Mean temperature 73.—Average fall of rain 14.12 inches.

This is the month for activity in the vegetable garden, as but few things arrive at such perfection which are not planted before the end of this month. The principal crop of peas should be sown during the first week, and continued every three days during the month; also French beans, scarlet runners, broad beans, and Windsor beans. The two last have rarely succeeded in Madras. Now best, and the cabbage brocoli and cauliflower in large quantities.

brush hedges into beds, and remove from beds into rows. Transplant celery and remove into trellises. Plant out arbutus and asparagus. Broccoli and cauliflower seed planted on the 15th of this month, and transplanted on the 25th December in a sandy soil, with a small quantity of horse dung soil with cocotus manure, produced fine heads on the 15th of February. They were watered by hand for the first fortnight, and afterwards holed in the usual way.

Potatoes should be sown towards the end of this month. They should be planted in light rich soil, in which no horse dung is used. The potatoes should be cut according to the number of eyes, taking care that each piece is of sufficient size. When planted, not more than one bush or row and a half inches of soil should be placed over it, and it should not be watered after the first three or four days, even during the hottest weather. As it grows up, the soil should be hauled up to the stalk. Great care should be taken not to give too much water, and not to put too much soil upon the potatoes when first planted.

It has lately been recommended to plant potatoes whole instead of cutting them so formerly. It is also said that the produce is much increased by taking off the flowers as they form. But potatoes flower so seldom in Madras, that it is hardly possible to offer a practical opinion on the subject.

BANGALORE

Mean temperature, 71.—Quantity of rain measured, 51 inches.

Apples are still in season. This is the last month in which the generality of vegetables can be sown with advantage. Sow the marigolds and other tree seeds. This is a good month to lay in a stock of manure, and prepare compost for the next year. The larger kinds of perennial water-flowers should be taken up and reduced in size and re-planted.

DECEMBER

MADRAS

Mean temperature, 74.4.—Average fall of rain, 4.51 inches.

In the beginning of the month grow French beans, marlet runners, broad and Windsor beans. Press down in this month newly put, although they grow immediately. Plant out celery from boxes to beds, and remove from beds to trellises. Sow rhubarb and leaf brussels, and transplants as above. Vegetable marrow may be sown in the early part of this month in light rich soil. Mark up the stems of the plants as they increase in growth, and peg the leading branches down at a joint, and they will strike root.

Potatoes may be planted until the end of this month, but those sown during the first fortnight are most likely to succeed. Seed potatoes procured from England or the Cape are greatly to be preferred to those grown in this country. When potatoes are planted whole, the produce is less than when they are divided into two or three pieces. But the main number of potatoes yield a larger crop by the latter than by the former method. Cape potatoes planted on the 15th or 20th of December made their appearance on the 20th of that month, and were ripe on the 15th of March. Potatoes should be planted in beds fully exposed to the sun. In rather shady places the crop is small, and when altogether excluded from the direct rays of the sun, they produce nothing.

European vegetables are scarce during the early part of the month, but all sorts of parsnips, parsnips, water-pumpkin, brinjals, podalangs, sweet potatoes or fully bellons, mury kullings, yams, already bellons, and lano water bellons, are plentifully supplied in the market. Fruits are scarce, except plantains, guavas, and oranges. The samundee sweet and rose are to be had in great abundance.

BANGALORE

Mean temperature, 68.—4 inch of rain measured.

Apples are still in season. Young trees should be grafted, and cuttings put down to graft seedlings on. All vegetables in season. A good month for a big onion and cucumber seed, as well as peas, radish, and asparagus but very few other vegetable seeds. Most of the toxic plants will have passed flowering, the beds should therefore be dug up and manured with a soil composed of two-thirds vegetable, and one-third well decayed animal manure. Turn out and earthen the stable roots. Prune the roses.

GENERAL REMARKS

MADRAS

Windsor and dress figs, mulberries, and custard-apples. Dress phase in September and remove the cankers, and dress again with stable manure red earth, and acid, in January. Sprouts of cuttings, cauliflower, broccoli, and leaf brussels, taken in February, March, and April, and sown in May, afford a good vegetable during the hot season.

Plantains, pine-apples, and figs, may be watered in the mornings, but everything else in the evening only. The seed peas that answer best for Madras are those from Bangalore—the common white pea of Mysore. The best carrot, turnip, and onion seed is from Hyderabad. Knobs from the Cape; and cabbages, cauliflower, and celery from England; other seeds from Bangalore and the Netherlands.

Good manure for all sorts of swards is red earth and sheep's dung in nearly equal quantities.

BANGALORE

The meteorological observations of three years—1894, 1895, 1896—were one very hot, and one very rainy season. This may therefore be regarded as a very fair average when taken together.

